

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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NEW SERIES
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Who's Who and What's What

R. A. Walker writes that he is in the second week of a good meeting at Sumrall.

Pastor D. A. McCall says Philadelphia Sunday school set a record attendance last Sunday. In the meeting at Cohay where he helped Pastor Rhodes there were eight additions, seven by baptism, and many reconsecrations.

The Baptist Preachers' Conference which met in Jackson Monday had for discussion things relating to the coming convention in Memphis, specially denominational plans and policies. There was not always unanimity of opinion; on the contrary warm differences of opinion appeared, but the discussions were in brotherly spirit and with a sincere desire to know the truth and do the right thing.

As the W. M. U. page this week is a special Y. W. A. page, the Baptist Record is sending a copy to every Y. W. A. Leader in the state with the sincere hope that they will be so pleased with the special Y. W. A. page and also the whole Baptist Record that they will immediately send in their subscriptions. "INFORMED BAPTISTS ARE BETTER THAN UNINFORMED BAPTISTS."

The legislature of North Carolina one week passed a resolution asking the federal government to abolish the processing tax on cotton. The next week they passed a resolution asking that this tax be retained. It depends on whether the textile men or the farmers are in the saddle, or are more vocal. We are often reminded by contemporary events of the record in the Gospels of the crucifixion of Jesus, where it is said of the crowd, "Their voices prevailed."

Yesterday, May 5, was a high spot in the life of Clarksdale Baptist Church. Dr. Powell is a forceful gospel preacher. He spoke to the young people at ten o'clock and 67 united with the church, 17 joined last week, making a total of 74 to date. All the services show the Spirit of God is among us. House packed to its utmost capacity. Quiet attention pervades the large audiences. Yesterday will long be remembered by this congregation. We are sure there will be more fruitbearing for Jesus. Service for old people this morning. Pray for us.—Mrs. M. K. Spragins.

The program for the Preachers' Conference of Central Mississippi for June will be centered about evangelism. Beginning at 9:30 a. m. the discussions will continue till 12:30 p. m. central standard time. Subjects and speakers are as follows: Devotional, B. L. McKee; Year Round Evangelism, H. C. Clark; Every Church Member an Evangelist, Owen Williams; Pastoral Evangelism, G. O. Parker; Bible Study, M. O. Patterson; Shallow Evangelism, T. W. Talkington; How I Prepare for a Meeting, L. W. Ferrell; Personal Evangelism, J. E. Byrd; General Discussion, 12:00-12:30. Each subject is given fifteen minutes, except those assigned to Dr. Patterson (40 minutes) and to brother Byrd (20 minutes). The ladies of First Church will serve lunch at noon.

Our sympathy is with Dr. O. P. Gilbert, editor of the Christian Index, and his family in the death of his son, Mr. William Andrew Gilbert, at the age of 24.

If the tax payers do not organize and compel a lot of people now on relief to go to work, the idlers will soon be in the majority and take things in their own hands.

Mississippi College catalogue edition of the Bulletin is out and contains a lot of information which our people ought to know and many will be glad to get.

By reason of the reduction in the debt of the Foreign Mission Board during 1934, the interest charge has been reduced by \$25,000. Gifts to this Board were \$220,000 more in 1934 than in 1933.—Ex.

There is an old, old story about how managers of hospitals for the insane determine whether a patient is hopelessly wrong in his mind. It is to the effect that the patient is put in a deep vat where the water is turned on from a hydrant within his reach. If as the water rises the patient steps to the hydrant and turns the water off there is good reason to expect his recovery, but if he simply jumps up and down and cries that he is going to be drowned, it is a hopeless case. And here's our apology for repeating so old a story. There are people who deplore the increase in automobile accidents and are crying aloud in their distress over it. Everybody knows that the increase is largely due to drinking intoxicating liquors, and that the increase has come since the repeal of the Eighteenth Amendment. Some of these folks who are terrified at the increase, not only do not seek to stop the cause of it, but fight against any effort to remove the cause. "Crazy as a loon!"

And now it looks like racketeering is becoming a national game. The most recent instance which has come under our knowledge is the chain letter racket asking for a dime, or in some instances a dollar. The mails in some places are burdened with it. You have doubtless seen it in operation or have been asked to join in the racket. A letter is started asking that a dime be sent to the one whose name heads the list of say half a dozen, and that the letter be sent on to as many more, asking each for a dime, on ad infinitum. It becomes an endless chain or perpetual motion machine. When you look into it, it is simply asking somebody to give you a dime and asking him and all others to give you a dime. You put a dime in the slot and hope to get out a dollar or some thousands of dollars. It is mislabeled "to bring back prosperity." Of course you wouldn't stand on the corner of the street and ask every passerby to give you a dime. If you did you would probably be arrested for "pan-handling." But some people who wouldn't do this are passing around the request by mail. It would seem that selfrespect is at a low ebb in this combination gambling and begging scheme. It is sure to be declared illegal to promote such a scheme through the mails. But why should selfrespecting people be afraid only of the penalty of law violation? When some spirit evoked by the genius of Shakespeare exclaims, "What fools these mortals be!" you are apt to reply "worse'n that."

I recently preached the commencement sermon at Liberty where one of my boys this year graduated from high school and another from grammar school. Also preached at the close of Ford school in this county. Am to baptize a young man tomorrow. The Lord keeps me busy.—S. G. Pope.

Rev. Charles C. Howse, formerly pastor at Lambert, is finishing a year's work at Yale Divinity School where he has a scholarship. He will be in Mississippi by the first of June and will be available for pastoral work. He has the M.A. degree from Baylor University, where he made a fine scholastic record. He is a son of Rev. W. L. Howse of Jackson.

The Bible Recorder of North Carolina opposes the institution of a "Department of Research" by the Southern Baptist Convention as proposed in a resolution by Dr. E. M. Poteat, Jr. Dr. Poteat is chairman of a committee to report in Memphis on this proposal. He is highly spoken of by the Recorder, but his proposition is opposed on the ground that we have all the boards and bureaus we need, the new department would not deal with specifically religious work, it would be difficult for such a commission to express the united mind of Southern Baptists, and it would be difficult to reach decisions which would justify authoritative opinions. The subject will come up at the Convention in Memphis.

On May 2 The Baptist and Reflector celebrated its centennial with a worthy special edition of 64 pages. There were lots of interesting pictures, historical matter and splendid articles on all proper subjects. The ingenuity and enterprise of Dr. O. W. Taylor, the present editor, are worthy of the best traditions of his great editorial forbears. Many years we have read this paper with great pleasure and hope to do so through to the end. It serves a great cause and a great people in a great way.

There are distinct advantages in a small college over that of a big school. People fool themselves when they think they are getting a better education by going to a university with many millions in endowment. These great universities have a wide range of subjects and departments in their curriculum, but no one student takes them all, nor indeed any large part of them. You may drink out of the Mississippi River or you may drink out of a bubbling spring which is only two feet in diameter. But you can drink only so much whether it is out of the river or the spring. And there are certainly advantages in drinking out of the spring. Give me the spring most any time. You can only take so much work in a four years college course, and four years it is whether at a Baptist college in Mississippi or at Harvard. The fundamentals of education are the same everywhere. They are the things that train you to think, that strengthen your will, that re-enforce character, that quicken healthful desire, that provoke ambition and give right views and wide views of life. These things are more apt to be gotten in the personal contacts of a smaller and Christian college than elsewhere. Your boy or girl will stand a better chance of coming to his or her best and attaining to his or her highest usefulness in a Baptist college in Mississippi than anywhere else.

Sparks and Splinters

Buckner Orphans' Home in Texas will receive probably \$250,000 from the estate of J. B. Lucas, to build a fire-proof dormitory.

Brother S. J. Rhodes who resigned at Taylorsville has accepted a call to Canal Boulevard Church in New Orleans. His address is 5324 Canal Blvd. Last week he conducted a meeting at Cohay, preaching by D. A. McCall. We commend brother Rhodes to the Louisiana brotherhood.

Rev. C. S. Moulder, Woman's College, Hattiesburg, has been busy this spring preaching commencement sermons and delivering graduating addresses. During one week of April he spoke six nights out of seven at school closings. He reports Woman's College getting along fine and prospects for next year better than ever before.

Our meeting with the First Baptist Church at Fort Smith, Arkansas, of which Dr. B. V. Ferguson is pastor, closed Sunday, April 28th. Mr. L. A. Stulce of Monroe, Louisiana, had charge of the music. There were 127 additions to the church. Dr. Ferguson is one of the great pastors of all the South. He is now in his twentieth year with that church.—C. C. Morris, Ada, Okla.

Last night (April 2) brought to a close a series of the finest revival services it has ever been my privilege to witness—the revival of First Baptist Church, Grenada. In this meeting, the writer was assisted by Dr. R. J. Bateman preacher and Mr. L. V. Martin singer. Dr. Bateman is a great preacher, pastor and leader of men. He knows church problems and church needs as few men I have ever seen. His passion seems to be to help strengthen and dignify the work of the church. He endeared himself to the hearts of our people. Mr. Martin also won a place in the affections of our people by the quiet but earnest and effective way he led the music. The visible results of the meeting were 14 additions by experience, 11 additions by letter and the church revived. Many of the members think it was one of the best meetings in the entire history of the church. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."—J. H. Hooks, Pastor.

By the courtesy of Rev. R. L. Wallace of Raymond, pastor of Palestine church in Hinds County, we have been permitted to examine the minutes of this church which were well and plainly recorded in a leather-bound volume. These go back to the organization of the church on the tenth day of June 1827. This is one of the most interesting books (manuscript) which we have read in a long time. The record is well preserved and perfectly legible. It is continuous from the organization up to 1856. Then there is a break, and apparently no records were kept until 1871. This fifteen years included the four years of the civil war. The name of the presbytery who organized the church are Samuel Marsh, Jesse Scrivener and Isam Russell. The names of the charter members are also recorded. They were 21 in number, including one negro woman. And that reminds us that the present church house, built before the Civil war, has a place for the colored members. Some of the names of the original members are familiar to present residents of Hinds County, such as Biggs and Futch. Later occur the names of preachers, Woodall, Thigpen and Pettigrew, who are a part of Mississippi Baptist history. The record in this book extends only to 1875. This is an exceedingly valuable book, and we hope it will be preserved among the documents in Mississippi College Library belonging to the Mississippi Baptist Historical Society. The church belonged in the olden days to Union Association, one of the first formed in Mississippi. This record begins when the state was only ten years old.

The Western Recorder of April 25 was largely a doctrinal number, and is the sort of paper which is worth preserving permanently.

A. B. Pierce baptized 46 at Hazard, Ky., at the close of a recent meeting. Six others joined by letter.

Pastor Wyatt Hunter began an evangelistic meeting at Lyon last Wednesday, the singing led by Mr. Felix Arnold.

Will Rogers commenting on the objection made to submarines that they are inhuman, intimates that it might be difficult to find a pleasant way of being murdered.

The Western Recorder thinks you had better not burn your canceled notes when your church debt is paid, but keep them as evidence of payment, against the possible appearance of false claims.

In spite of the New Deal in the interest of the forgotten man, there was a ten per cent increase last year in the number of people who paid tax on incomes in excess of \$50,000. And the number of people who had incomes over one million dollars increased from 20 to 46 per cent.

Brethren are saying that the proposed law in Ohio which would give state aid to Catholic schools is contrary to the constitution of the United States. But it must be remembered that the constitution has become quite elastic within the past few years.

The American Colonies rebelled because of taxation without representation. Some places in the states are now threatened with a condition that goes even deeper, that is taxation by the federal government without receiving any benefits from the money collected in taxes. All people in all the states pay taxes to the federal government, but an administrator in Washington is now threatening certain states that they may receive none of the appropriations that result from these taxes.

Dr. Dobbs of the Delta State Teachers College faculty has in his possession some church minutes which go back for nearly a century. His grandfather was a Baptist preacher in the eastern part of the state and did a great work in the pioneer days. He promises at least a copy of these minutes for preservation in the Library of Mississippi College where the books belonging to the Mississippi Baptist Historical Society are kept. All such records ought to be brought together and placed where they are no longer in danger of being lost or burned.

Mr. Hunt Hargrave of Virginia left by his will good sums to the following denominational institutions: Virginia Baptist Hospital, Lynchburg, \$2,000; the Baptist Orphanage of Virginia at Salem, \$15,000; the Baptist Church of Chatham, \$10,000; Hargrave Military Academy, \$10,000, with cancellation also of a debt of \$10,000 due him by the school; University of Richmond, \$2,500; Virginia Baptist Board of Missions and Education, \$2,000; Ministers' Relief Board, Baptist General Association of Virginia, \$2,000; Foreign Mission Board, S. B. C., \$2,000; Home Mission Board, S. B. C., \$2,000.

We had a good day Sunday here in Forest; Fine attendance upon all of the services. There were three additions to the church, two on profession of faith, and one by letter.—Pastor.

It was my privilege to be with the folk at Gunnison, Miss., from April 15-24 in a series of revival services. Those were great days. The Lord was with us in every service, and as a result of His presence, there were many who rededicated themselves unto His work, and there were seventy who accepted Christ as their Saviour. This was a union meeting, and I have never seen a finer spirit of cooperation. Brother Oaks is the Methodist minister, brother Evans the Baptist, and they surely do make a great team. It surely was a joy to work with those two men. They are doing a good work for the Lord in Gunnison. Brother Bell is the superintendent of the High School, and he along with his splendid group of teachers supported the meeting in every way possible.—W. C. Howard.

The person who insists on putting the "bottle" to his lips hasn't much more above his neck than the bottle has.—G. P. White.

Louisiana College (Baptist) will celebrate on May 21 the twenty-fifth anniversary of the presidency of Dr. Claybrook Cottingham.

We are sorry to learn that Rev. C. S. Wales is suffering from serious failure in his health. He is at present in a hospital in Jackson. May the Lord graciously restore him.

Brother J. S. Deal of Weir is recovering from the automobile accident in which he suffered painful injuries and a good friend Charley Franks was killed.

Commencement exercises of Northern Baptist Theological Seminary are from May 19 to May 23 inclusive, Washington Boulevard, Chicago, Ill.

Friends of Pastor and Mrs. A. J. Cooper of Fabens, Texas, are grieved with them at the death of their oldest son, Lamar, who passed away after a long illness and several operations. The people of Clinton remember him as a fine, upstanding young man.

I am here in Leaksville in a meeting with Brother Stewart and his good church. The meeting began on Wednesday night of this week. We have been going two days and the congregations are fine and the interest grows with every service. I feel confident that we will have a good meeting. Brother Stewart had the meeting well started when I arrived.—J. W. Mayfield.

Our people were grieved to know that a drunken driver of a car in Jackson struck the bus carrying a group of children from the Baptist Orphanage. Three or four of the children were badly hurt, but it seems so far none fatally injured. The driver of the orphanage bus was also badly hurt. The drunken driver was arrested and is now in jail, but there is little likelihood that any damage can be collected, and the damage to the bus will be a total loss.

Dr. Warren L. Steeves for 9 years pastor of Walnut Street Baptist Church, Waterloo, Iowa, has resigned. During the years that he has been in Waterloo, more than 1,300 have been received into the membership of the church. The church has been remodeled and enlarged, three chapels in various sections of the city have been built; and thriving Sunday schools are being conducted in these chapels. His purpose is to give his time to evangelism and Bible teaching. Address 9311 S. Winchester Ave., Beverly Hills, Chicago.

Dr. J. H. Rushbrooke, Executive Secretary of the Baptist World Alliance, will be heard over radio station WSB on Sunday night, May 12, from 9:30 to 10 o'clock, central standard daylight saving time, which is the same as eastern standard time. This means 8:30 to 9 o'clock central standard time. Judging by the response we had from the broadcast when Dr. Truett was here this station can be heard in every section of the United States, and it will no doubt be of interest to leaders throughout the Southern Baptist Convention to know that they can hear Dr. Rushbrooke on May 12.—L. D. Newton.

Dr. J. H. Buchanan of Lynchburg, Va., came to the First Baptist Church at Meridian for an eleven days meeting. It is needless to state that he gladdened the hearts of the people with gospel messages. He was formerly the pastor of this church. That made his coming back for the revival services an unusual experience both for himself and for the church. There were three services daily; two at the church and one down town at a theater. The services resulted in forty-two additions to the church and great spiritual results that cannot be measured in terms of numbers. The church was revived very greatly in every way. We are a stronger and more spiritual people as a result of his being with us. It was the writer's first opportunity of being with this good man. He will cherish the memory of these days of association. They were blessed days.—H. C. Bass, Pastor.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

A big man is usually a little man who took advantage of a big opportunity.

The ultimate goal in our Home Mission work is not simply the provision of religious worship for scattered populations, underprivileged peoples, and foreign groups; but it is the establishment of a Christ-like social order in the homeland.

To evangelize and Christianize the homeland means to bring the civilization of the homeland under the sovereign rule of Christ. It means the bringing of Christian influence to bear on the immigrant population in our industrial centers, helping racial and underprivileged groups to realize a new life in Christ, the building of virile, vital, functioning New Testament churches in rural areas, developing a Christian community life in every town and city, creating denominational morale and consciousness, fencing against the inroads of spiritual desintegration, helping to generate spiritual enthusiasm and the will to win in every church; in fact, it means to transmute all the life-forces of the homeland with the spiritual potencies of the Kingdom of God.

"And In His Name They Must Go"

Rev. J. F. Plainfield writes from Tampa, Fla., "We have just closed a week of special educational and denominational studies at the North Boulevard Baptist Church, and everybody felt greatly benefited and uplifted. You might call it a revival of interest among the membership, and so it was, but I would rather call it the beginning of a much intenser campaign for the spiritual conquest of the Latin people who live around the church. I am not letting any opportunity for presenting the claims of the Gospel to the people and to the public school children slip by. I know that the home and the school are the keys to the success of our Italian mission fields. The Armenia Avenue Italian Mission is growing in number and effectiveness every week. Several men have been won and attend services regularly. Every Wednesday the room that serves as church, under living quarters of the workers, is the happy meeting place for many fine young Italian women, their mothers and fathers, and other members of families. We thank God for every open door and use it immediately to unlock other doors to carry the Gospel into the homes."

And Cuba Also Shall See the Light

Since January a number of revival meetings and provincial conventions have been held in Cuba despite the unsettled conditions. Brother Machado of the Vibora Church conducted a week of services at the Baptist Temple in Havana and was followed by brother Calheiro from Sagua La Grande in a second week of the revival. Brother Gonzales has held meetings at Sancti Spiritus, Sagua La Grande, and Santa Clara. In January the Pinar del Rio Provincial Convention was held at Mariel. Brother Marquez, the pastor at Mariel, and his wife, have made a place for themselves here that is invaluable. The regular Havana Provincial Convention was held in Matanzas. A District Convention was held in Cienfuegos and the West Cuban Convention, which met in Cruces, Santa Clara Province, has just closed. Matanzas has been without a regular pastor for several months, and after eight years in Pinar del Rio, Rev. A. Corujedo has been sent to Matanzas. Rev. B. Molina, who has been on the field eight years, was sent from Camajuani to fill Corujedo's place in Pinar del Rio. The Trinidad Church is still being supplied from Santa Clara. Dr. Antonio Martinez, our preacher-physician at Cardenas, has re-established his medical work. The March Week of Prayer and

Annie W. Armstrong offering will help Dr. Martinez carry on this most important work. Cuba will, no doubt, as a result of the revolution, have some hard years ahead with the health of its young people at stake. Under-nourishment from these revolutionary years will be the cause of anaemia and tuberculosis, both of which are already too prevalent. The work of Dr. Martinez, as pastor and physician, will be greatly needed. What a glorious opportunity for Healing through missions.

Pray For More Laborers

Rev. J. W. Michaels, missionary to the deaf, is still hoping for a volunteer minister for the deaf in each state. Rev. A. O. Wilson, in Dallas, Texas, writes that the drouths for the past year have been very depressing on the deaf people. Many without means of transportation cannot attend services and those who try to find positions find they are the first laid off and the last to be taken back. Rev. Wilson held a service in Springfield, Mo., for the deaf. Sixteen came in a pouring rain to hear the Word of God as only Rev. Wilson could give it to them.

Repeal and the Indian Mission Work

At a recent meeting of Cherokee Indians near the border of Arkansas, Rev. G. Lee Phelps preached to about one hundred and fifty of them, with Rev. Jim Pickup interpreting. At the close of the night service when the invitation was given, two young men and two women came forward. "While these were being questioned," says brother Phelps, "I noticed that brother Pickup was giving one of the men an extra earnest lecture. Directly the man grew so nervous under the words of the preacher that he ran out of the room. I found later that Jim had discovered that the Indian was drinking and had proceeded then and there to preach him a sermon on temperance. In the early days, drunken Indians at church were very common, but during all the years of prohibition I have not seen one drunk Indian at church; since the return of the saloons I have seen some at church and many elsewhere."

The Chinese Mission At San Antonio

The strongest feature of the Chinese work of Miss Lewellyn is the Sunday school with a regular attendance of about forty-five. Only one family in the Sunday school has Christian parents and there are nine children in that home. As the children receive no encouragement to attend Sunday school, it is much more difficult to get them to come in the summer than winter, because the fathers take their children fishing, picknicking or somewhere on Sunday. Most of the Chinese fathers work in grocery stores and for that reason church services are held in the evening. For ten years this mission has been without a preacher. English-speaking preachers come now and then, but the members of the mission, about thirty, conduct their own services. A recent Sunday night service was conducted by the boys from thirteen to fifteen years of age. A Chinese girl who was converted when she was ten years old, is not twenty, is now ready for His service when the way is open. Miss Lewellyn teaches English to a class of young men who pay a small tuition, and with this she pays rent on the room where the services are held. When visiting in the homes, she has to talk with the Chinese women through an interpreter and this makes her work very difficult, because the older children who can interpret for her have to go to school, often leaving her with no interpreter. She finds the mothers more receptive than the fathers. Miss Lewellyn has paved the way for a much needed Chinese pastor.

We are glad to give our readers some words from the great preacher C. H. Spurgeon. They are furnished by a relative of his in London who writes us:

"These fragments which I am sending to you, were intended for publication by Mr. Spurgeon. They are prepared to appear in book form, but Spurgeon died before his intention could be carried out. I have all the manuscripts here, (a very large parcel) but am happy to let you have them and glad to know that you can use them in odd corners of your excellent "Baptist Record."

Our dear love to you all,

Yours ever cordially,

A. Cunningham-Burley.

AN IMPASSIONED APPEAL By Charles Haddon Spurgeon

Spurgeon took magnificent themes for his massed congregations. One Sunday evening, he was preaching from that overwhelming word in Ezekiel 33:1-4, The word of the Lord came unto me, saying,

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

He concluded his sermon with the following appeal, remarkable in its pathos and power:

When I was thinking this over I fancied that I could preach about it; but I cannot. When I realize the fact that any one of my dear hearers should be shut out of heaven I cannot bear myself. I want to find a secret place wherein to weep. If an angel should say to me this morning, "All your hearers shall be saved but one, and you must pick out the one who shall be shut out of heaven," I should run my eye anxiously up and down these lines of pews, and I should take up many an hour, and at last cry, "No, I cannot take the responsibility of marking out the doomed man." I should keep you here, I think, till I expired before I could make the horrible death-choice. I would say, "Lord, save every one." And as for the marked man, I would cry, "Spare him! Do spare him!" Oh, my hearers, will you do for yourselves what I could not dare to do for you? Will any man choose for himself to be lost? Will he count himself unworthy of eternal life, and put it from him? Then I must shake off the dust of my feet against him. I will have none of the responsibility. If you will be damned you must do it yourselves. I will not be a partaker in the crime. Your blood be on your own heads. Go down to the pit if you will deliberately choose to do so; but this know, that Christ was preached to you, and you would not have him; you were invited to come to him, but turned your backs upon him; you chose for yourself your own eternal destruction! God grant you may repent of such a choice, for Jesus Christ's sake.

I remember reading of a certain person who heard of giving a tenth of our substance to God. "Well," said he, "that is right, and I will do it"; and he kept his promise. He heard that Daniel drew near to God three times a day in prayer. He said, "That is right; I will do it"; and he practiced a threefold approach to the throne of grace each day. He made it a rule every time he heard of something that was excellent to practice it at once. Thus he formed holy habits and a noble character, and became a blessed hearer of the word.

—Spurgeon.

Lev. III:9.

Editorials

ALL PENSIONERS ALIKE

Paul writes to the Corinthians, "For who maketh thee to differ? And what hast thou that thou didst not receive." Dr. Gambrell said that Baptists have nothing to boast of; that they have no doctrine which is not found in the Bible, and that all of their attainments have been by the grace of God. As usual he was about right. But insofar as any Christian is possessed of spiritual qualifications or has made any advancement in the Christian life, or is fitted for any special service, of him too it must be said, "Who maketh thee to differ? And what hast thou that thou didst not receive?"

And yet so weak is human nature that even the mercy and grace of God bestowed upon us is sometimes turned into self-adulation and pride. When Paul asked the questions quoted above, he was talking about men who had been blessed and used of God for service in the church at Corinth. They were men with their own personal spiritual endowment which God had given them to fit them to minister to other people, and not to minister to their own vanity. Paul speaks of gifts which God had given him for building people up. Apollos had a different gift, and Peter still a different one. Each excelled in some special way. But they were all purely beneficiaries of the grace of God and would be benefactors only because of that grace.

People are sometimes responsible for foolish notions that get into the heads of preachers. They flatter the preacher and make him to think he is the only one whom God has chosen or favors for the task. And some preachers easily fall for such stuff. A preacher will always do well to discount the complimentary things said about him and his work; to take them with several grains of salt.

He ought to be genuinely grateful to God if the Lord has made it possible for him to minister to the spiritual welfare of others. But unless he gives God the glory he is like Nebuchadnezzar apt to be turned out on the grass and exposed to foul weather. We need often to ask ourselves, "Who maketh thee to differ?" There may be differences, and there ought to be. Paul says in this same epistle to the Corinthians, "There are diversities of gifts, but the same Spirit. . . . But all these worketh the one and the same Spirit, dividing to each one severally, even as He will." If we can just keep in mind that we have nothing that we did not receive, all will be well.

But don't imagine that this scripture was meant just for preachers. It is just as necessary for all the rest of us. Whenever one of us begins to feel swelled for any reason, these questions need to be written large before our eyes. It is a painful thing for people with some degree of culture to speak disparagingly or contemptuously of anyone who has been deprived of the advantages of culture. It is absolutely un-Christian to do so. If you have had an opportunity to get an education, or have had other cultural advantages such as contact with good people, or travel, or wide reading or any of the means for self development, be not high-minded. Or if you prefer the modern phraseology, avoid the habit of high-hatting. You deserve no credit for what you have. Who made thee to differ? Or what has thou that thou didst not receive? Knowledge puffeth up: love buildeth up.

Like a sword to my heart have gone the words of people who are comfortably fixed in life, when they speak of others as the "riff-raff," or "common." If one's elevation to independence and comfort have not made him humble, it has had the wrong effect on him. If his success in life has not made him more gentle and tender and considerate of the man who has failed, then his success has done him harm instead of good.

Let no man think of himself more highly than he ought to think. Set not your mind on high things, but be carried away with them that are lowly. "Charge them that are rich in this present world that they be not high-minded, . . . that they do good, that they be rich in good works, that they be ready to distribute, willing to share, laying up for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

Remember that we are all alike, pensioners on the bounty of God and the grace of our Lord Jesus Christ.

OUR MOTHERS

It may be proper and right to observe Mother's Day for the benefit of this or that, but let us not forget that the design of it is to pay respect and do honor to our mothers. We may indeed honor them by gifts in memory of them devoted to a worthy cause. There are beneficences that they would approve, and gifts to good objects which would give them genuine pleasure. If so, do this in honor of them. But there is a danger that in harnessing this sentiment to a financial enterprise we may put a strain upon its character.

What shall we do to honor our mothers? Firstly, let us not make the mistake of worshipping them on Mothers' Day. They would not be pleased with that. It must pain Mary the mother of Jesus that divine honor has been paid to her which should be given to God alone, the Father, Son and Holy Spirit. Our mothers taught us to love God supremely and worship only Him. Let us be true to them in this matter.

Secondly, let us not be satisfied with a superficial sentimentality in honoring our mothers. To appoint a day in their honor is not enough. To observe it is not enough. They are worthy of genuine honor and respect every day. They have a place in our lives held by none other. They have been and are to us the embodiment of love and unselfishness. These are the highest, finest virtues. They are genuine Christian virtues. Your mother and mine were and are all this to us. They not only taught us the truth, they embodied it. And we thank God upon every thought of them.

We ought to put honor upon motherhood. Christianity has raised it to the pinnacle highest honor in worldly relationships. To be a good mother ought to be the highest ambition of every woman. May God fit the present and coming generation of young women to properly fill this high and holy office in the home.

Brother C. E. Williams supplied the pulpit of Water Valley church Sunday morning and Rev. A. B. Hill Sunday night. We are glad to hear that Pastor J. M. Metts is improving nicely.

If any of those who have sent in subscriptions entitling them to a round-trip ticket to Memphis have not received their ticket by now, notify the Baptist Record office at once so that the matter may be traced. If for any reason your ticket should not reach you by the time you want to leave for Memphis, buy yourself a round-trip ticket and we will see that you get the proper refund. However, be certain you have complied with the conditions. Only subscriptions at \$1.50 per year count. Subscriptions for less than a year count proportionately.

Pastor D. L. Hill says that Okolona church had a Sunday school study course last week, Superintendent Walker teaching "Building a Standard Sunday School," the pastor teaching "When Do Teachers Teach." They are now near the standard of excellence. On Easter Sunday the pastor preached at 8:30 a. m., then preached the commencement sermon at Calhoun City at 11 a. m., ditto at Egypt at 7:30. On May 5 he preached the sermon for Shannon High School. Other invitations had to be declined. The church building debt has been refinanced so that obligations can be met when due.

ENLISTMENT EFFORTS

It is apparent to any one who has given consideration to the matter that our pressing problem as Southern Baptists is the problem of enlistment. Before we can make much progress in meeting the challenging needs of a lost world we must greatly increase our force for Christian conquest by the enlistment of a large number of those who now compose the army of unenlisted members of our churches.

A serious effort is being made to arouse these indifferent members by giving them a view of the challenging needs of our mission fields as these needs and victories are presented by representatives of the various causes dear to the heart of the Master. We are seeking to give them a vision of the needs and victories in these fields of world conquests as they are invited to look through the cooperative program to the individual causes and fields represented in the cooperative program.

Those who have assisted in this work are enthusiastic in their expressions of approval of the method and conviction that it will bear fruit to the glory of God. Dr. J. W. Beagle says, "I told Dr. Lawrence this morning that the meetings you put on in South Mississippi were among the best meetings I have attended in a long time, that all phases of our program were cared for and that you were doing real enlistment work, the type of work that is going to save our denomination." Mrs. M. L. Jenkins says, "Whenever I see a fine work being done I covet the like for Louisiana and I know your work is meaning and will mean a lot to your state." Dr. J. D. Franks of Columbus says, "The school of missions continues in its inspiration for our people. I am quite sure that our missionary conscience, as a church, has been greatly sensitized." Dr. W. A. Sullivan of Natchez says, "The interest in the school of missions here was deeply gratifying. In my opinion we have had the best series of services here this week that we have had since I came here to be pastor."

If there are other churches desiring schools of missions I would like to have the requests as soon as possible so that I may work out the schedule for these programs in as economical a manner as possible.

A. F. Crittendon.

LET'S GO

By A. L. Goodrich, Circulation Manager

Yazoo City.—A short visit to Yazoo City found Dr. Webb Brame quite busy but not too busy to extend good old Yazoo City hospitality to Dr. Crittendon and the writer. Dr. Brame is interested in having his people read the Record and a large increase from his bailiwick is expected soon.

On a trip up through the Delta, the Baptist pastors seemed to be good visitors. At least we were able to find but few of them home. The usual report was, "They are out visiting."

Leland.—The Record representative wishes to express his appreciation of the kindness shown by the good people of the First Baptist Church of Leland and their good pastor, Dr. E. H. Westmoreland. Few have given a more cordial welcome or shown greater interest in their OWN state paper. A fine spirit exists there and Dr. Westmoreland is doing a splendid work among the people who love and admire him.

We were guests of Dr. and Mrs. Westmoreland and Mr. and Mrs. Frank Marble while in Leland.

Dear Editor:

I enjoy reading the Baptist Record so much, and I don't feel like I could do without it. So I am sending \$1.50 to renew my subscription.

Mrs. E. C. Turner,

Taylorsville, Miss.

Comment—You couldn't and do as well.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

YOU SHAN'T BUT I SHALL

The Mississippi Baptist Convention in regular session has said to its agencies: You must not make any indebtedness. This is excellent advice. The Convention, however, after having given such instruction does the very thing which it says its agencies shall not do. For several years the Convention has promised to its girls' schools supplements totaling \$20,000.00. Some years less than \$2,000.00 of this amount has been paid. The colleges claim this unpaid balance as an obligation of the State Convention. The Convention is, therefore, adding to its indebtedness each year the amount which it lacks of having paid the \$20,000.00 promised in the nature of a supplement. One of two things should take place at the next Convention. Either the Convention should acknowledge that it made a mistake when it made such promise, and cease to make them, or it should pay all it promises. This is one of the live issues which should be thoroughly considered, threshed out and forever settled by the next session of the State Convention. The Convention in charging its institutions not to increase their indebtedness and then increasing its own indebtedness is in the attitude of the Government when it permits its citizens to be punished for violating prohibition laws and at the same time issues a license to sell the beverages by which the citizens violate the law. Our Convention is, therefore, somewhat unprepared for telling the Government how to regulate the liquor traffic until it becomes consistent in the handling of its own affairs.

WHOSE DEBTS ARE THEY?

Does anybody owe \$550,000.00? Individuals hold bonds of the Baptist Education Commission of Mississippi, which bonds were issued by the Commission under instruction of the Mississippi Baptist Convention. These bonds bear maturity dates, and they specify that the interest is to be paid semi-annually. Who owes this money? Part of it is being held by the Baptist schools of the Mississippi Baptist Convention. The remainder of the proceeds from the sale of said bonds was used by the above said colleges. Who owes this money? One good brother who has sent contributions for the past two weeks for the purpose of paying bonds which have matured says that he does not believe a church owes a debt until it (the church) by a majority vote contracts the debt. It is his opinion that this indebtedness is the indebtedness of the Mississippi Baptist Convention. We must not, however, lose sight of this fact, that the State Convention is composed of messengers from Baptist churches. All the churches which send messengers should, therefore, feel under obligation to help pay these debts.

Furthermore, the State Convention should henceforth be very cautious in the creation of obligations. A very small percentage of the membership of the Baptist churches of Mississippi is present in our State Conventions. It is the judgment of the writer in the light of past history and observation that never again should any indebtedness be incurred by the State Convention. Should the Convention ever again venture so far as to make additional indebtedness, definite, specific, adequate and sure plans should be made at the same time for paying the indebtedness.

PASSING RESOLUTIONS AND WRITING CONGRESSMEN

This writer has never been strong on passing

resolutions in Baptist Conventions for the purpose of directing the morals of our country, and then sending these resolutions to congressmen. In the first place, we should begin when casting our votes for our congressmen. If we send the right men to congress, they will take care of the moral standards, regardless of resolutions and letters from the people back at home. If the congressmen are not of the right character themselves, we get nowhere with our resolutions and letters, provided the majority of the voters favor corrupt policies.

There is a place where moral standards should be set up. This place is back at home. This includes the home and also the churches. There is nothing spectacular about this method. It is usually quiet and unassuming. Back in the homes and in the churches the leaven must do its work. If we fail here, we not only fail in congress, but even churches and conventions to some extent lose their good moral influence. In recent years there seems to have been a feeling that great hosts of people should go to our state legislatures, to congress and to write letters to our representatives and senators urging certain legislation. It is a confession (perhaps unconsciously) that our representatives are either not capable, or they are not dependable. The voters may be wrong also. They are if they seek to elect only those who will work to the personal interest of the voters rather than for the state and nation at large. We have drifted far afield when we resort to resolutions for correcting the evils of our land. Let us go back to the fireside and to the churches and manifest the same interest in moral reforms and with the same courage and zeal as we manifest in our Conventions and express in our resolutions. The majority of those attending our Conventions are for the reforms expressed in the resolutions, and very few who are not present in the Conventions ever know what the resolutions contain. We should give more time to planning for our mission work and for the paying of our debts. These two things would help the morals of our country. Reforms must begin in the house of God before they reach congress.

FINANCIAL STATEMENT

Following is a comparative statement of receipts for the first four months of this year as compared with the same time of last year; also a comparative statement for the month of April:

	1934		
	Budget	Specials	Totals
January	\$ 5,116.22	\$ 5,706.58	\$10,822.80
February	6,093.91	3,628.17	9,722.08
March	7,846.49	10,377.70	18,224.19
April	9,636.02	10,088.37	19,724.39
Total	\$28,692.64	\$29,800.82	\$58,493.46
	1935		
January	\$ 8,235.08	\$10,131.99	\$18,367.07
February	4,644.26	3,451.31	8,095.57
March	6,245.76	8,354.70	14,600.46
April	10,422.85	13,685.40	24,108.25
Total	\$29,547.95	\$35,623.40	\$65,171.35
April 1934	\$ 9,636.02	\$10,088.37	\$19,724.39
April 1935	\$10,422.85	\$13,685.40	\$24,108.25

It will be observed that receipts for this year are running ahead of those of last year. This is true, notwithstanding the fact that a debt paying campaign was on all of last year. But such campaign has been deferred until the latter part of August for this year.

BELIEVE IN PAYING DEBTS

A check for \$500.00 came as a voluntary gift last week from Dudley White of West Point, Mississippi, \$200.00 of which was for the debts of the Southern Baptist Convention and \$300.00 for the educational debts of the Mississippi Baptist Convention. Bro. White was also one of the generous givers last year. This is further evidence that many of our Baptist people want our

debts paid, and will pay them if no more are made.

No effort has been made thus far this year towards raising all funds with which to pay debts. Efforts are, however, being made to pay off all of last year's obligations before starting the debt campaign for this year. We hope to be able to say when the campaign begins that all of 1934 obligations have been met, and that all money raised in the campaign this year will be used in cancelling 1935 obligations.

SLOTHFUL CHURCHES

The heading may not be inviting, but it is as much in place as for the Saviour to speak of slothful servants. 674 churches have sent in contributions since the first of the year, leaving 866 which have made no contributions to the seven causes supported by the Cooperative Program.

It is, however, never too late to make amends. It is never too late to start to do right so long as one is living. We, therefore, appeal to all churches which have not thus far made contributions to immediately do so and in a heroic way. We appeal also to the pastors of those churches to take the lead. There is not a missionary Baptist church in the state but what will contribute if the pastor himself informs, persuades and leads by giving.

SOUTHERN BAPTISTS NEED

The Southern Baptist Convention needs a daily paper. This paper should carry both secular and religious news. Opposition will be raised at once on the ground that such paper would be in competition with other secular papers. This may be true, but it is also true that Southern Baptists' work does not get a square deal in many of the secular papers. Others would say that it is impossible for the Southern Baptist Convention to publish and operate without loss a daily paper. This is also a mistake. Southern Baptists can if they will, and some who may read this will in all probability see that day. Things which are a necessity for the Kingdom will eventually come to pass. This writer has faith to wait. Several times within the past ten years he has advocated a few far reaching movements in Southern Baptist Convention work. At first, little heed was paid, but they are in operation now throughout the Southern Baptist Convention. We look forward to a daily paper of the Southern Baptist Convention. When this paper begins to permeate the whole South, giving the facts concerning the Baptist denomination which people in general should know, there will then be seen such growth as has never been manifested. There are many things which could be said in favor of such paper: the value of the advertising, the elimination of state Baptist papers, very few of which are able to run without a deficit, the best of news from all the states and the realization by the reader that he belongs to a great, powerful and worthy organization whose program received from Christ is for the whole earth.

The Record gets better each year. We prize it very highly. Every Baptist should subscribe for it.

Mrs. W. W. Bettes,

Cruger, Miss.

Comment—They certainly should.

Here A Gift For You

We have secured a limited number of copies of that delightful book by Dr. G. W. Leavell entitled, "Some Fruits of the Gospel." All who read it are charmed and delighted. As long as the supply lasts we will give a free copy with each new \$1.50 subscription. The book was originally published at \$1. If you have already subscribed or do not care to subscribe for the Record you may have a copy for 50 cents.

HOWEVER, if you wish the book with a subscription you must ask for it with your remittance.

OUR COMING CONVENTION

By President M. E. Dodd

Within a few days our Baptist people from all sections of the South will be turning their faces and feet toward the great central city of Memphis for the 90th anniversary session of our Southern Baptist Convention.

My own heart is deeply concerned, as I am sure many others are, over this coming Convention. It is our desire that the scripture reading, prayers, and music; that the reports, resolutions, debates and discussions of each session of the Convention may be indicted by the Holy Spirit, conducted in the atmosphere of spiritual fellowship and guided by the hand of our God for His glory.

To this end I venture to make this humble request of all our people, that in your daily devotions you shall remember the Memphis Convention of Southern Baptists. Please pray for all who shall have any responsibility for the Convention, pray for all the servants of the Convention who are charged with special duties and for all the agencies and enterprises of the Convention which are set for the advancement of the Kingdom of God.

Be Careful, Brethren

Since our people are coming to these annual Conventions in ever increasing numbers and many of them traveling by automobile and since the dangers of the highways have increased so markedly within recent months, I feel led to sound this word of warning and to urge the utmost care and caution upon the part of our people who drive automobiles. Previous Conventions have been marred by the saddening news of some disastrous misfortune to some of our brethren on the highway. I sincerely hope there will be no such occasion this year.

The Year's Record

What we have done during the past Convention year for the glory of our great Savior and for the advancement of His Kingdom in the earth is now a matter of record before His throne where it will have proper adjudication. This record will be inadequately represented in the reports of facts and figures which will be made to the Convention. The bare literal face of these reports cannot convey the toils and tears, the prayers and purposes, the heartaches and anxieties which produced them. Neither can they tell of the stirring of God's Holy Spirit to see more than cold statistics, to see more than mere facts and figures of money raised, or plans accomplished, of programs promoted, or members uniting with the churches, yea, opened to see in these things the glow of God's grace, the presence and power of His divine personality, then will glory come to His Holy name and blessings upon His people who are called by His name.

There is much in the year's work to gratify and inspire us and on the other hand much remains to humble us. We should not be overly proud of our achievements lest being lifted up with pride we become unfit for further service; neither should we be unduly depressed over our defeats lest we lack the strength for continued devotion to duty. We should accept the favors and blessings of our Heavenly Father with becoming grace and gratitude and should continue to move straight forward in the even tenor of our way and with unswerving devotion to the tasks to which God has called us.

There will be no disagreement among us on the statement that our primary and supreme task is to carry out the commission of Christ to preach the gospel to every creature. Missions is our mission in all that we do. In view of this fact I have been hoping and praying that our Memphis meetings might be mighty in their missionary spirit and import. LET US MARCH TO MEMPHIS IN MAY FOR MISSIONS.

The Future

Those who assemble in Memphis will no doubt be given divine guidance in the making of plans and programs for taking care, for another year,

of the spiritual enterprises which God has entrusted to our hearts and hands. The first resolution to be passed at the Convention should be a personal resolution in the heart of each and every messenger of the churches to the effect, "I will earnestly seek the mind of the Master and the will of God concerning my own opportunity and obligation and will discharge whatever duty develops upon me individually and in cooperation with my brethren to the best of my knowledge, belief and vision."

—BR—

WHY ARE WE HERE?

—O—

(This sermon was preached in the First Baptist Church, Biloxi, Jan. 27th, by the pastor, G. C. Hodge. Text, Matt. 28:18-20).

Have you ever asked yourself the question, "Why am I here? Why am I, a child of God, in Biloxi?" Should I ask all of you who are Christians to stand and tell us why you are here, I wonder what you would say? I imagine some would say, "We are here for our health." Others would say, "We are here to have a good time, to enjoy life." Others would say, "We are here for pleasure, relaxation and rest." Others would say, "We are here to work and to make money." Others would say, "We are here because we were born and reared here, this is our home."

Have I guessed your answers and the attitude of your minds correctly? If so, I would ask if you have left God entirely out of your lives? Have you overlooked the fact that the God who saved you, who keeps you, and in whom you live and move and have your being, has a definite plan and purpose for your lives? Have you never asked why, instead of taking you to Himself when He saved you He left you in this world of sin, sorrow, sickness and death? Surely He has a reason for leaving His children here. I am therefore asking you to consider the question, Why Are We Here? I want first to say that we should never lose sight of the fact that just as God guides the eagles through the pathless air, so He guides His children along the pathways of life. Our desire for pleasure, relaxation, rest, work, health and home may be the immediate and physical cause of our moving from one place to another, but back of it all is God who is controlling the movements and the destiny of His children, and we are here because God has led us here. We do not have to guess or to speculate about what He wants us to do, for He has told us in no unmistakable terms.

I. WE ARE HERE TO WIN MEN TO CHRIST. Jesus said, I want you to "make disciples," to win men—, and that is why we are here. That is my task and your task and the task of every child of God. The people who do not know God can do everything for men that needs to be done except win them to Christ, they cannot do that. They can feed the hungry, clothe the naked, visit the sick, minister to the suffering, sympathize with those in sorrow and do everything that a child of God can do except minister to their spiritual needs, and if the people of God are not going to do that, the Lord might as well take them out of the world.

1. We are not here to build a great church. My heart yearns for a church in Biloxi whose members will truly represent Christ; a church that shall stand through the years like a light house undimmed and unmoved by the storms of sin; a church that shall be like a hospital where those whose hearts and lives are broken may come and be comforted and made whole, and where people will be born of the Spirit of God into the family of God; a church where those who are hungering and thirsting after righteousness may come and feed upon the bread of life and drink of the water of life, and be strengthened for the tasks that are ahead; a church that shall be like a training camp where young Christians will be trained as soldiers of the cross and prepared to fight successfully every battle against temptation and sin; a church that shall be like an institution of learning where every member will study and be so trained that

no matter where he goes he will be able to help advance his Master's work; a church that shall be like a home where every member will treat the other as a brother and sister in Christ should, but we are not here primarily to build a church. We are here to make disciples, to win men.

2. We are here to build a Standard Sunday School or Baptist Training Union. Our school is standard. It was one of the first in the South to be recognized by our Sunday School Board as standard for 1935, and we have a fine B. T. U., but I trust that not one of us will get the idea that we are here to build Sunday school classes and departments and B. Y. P. U.'s, for as certain as a person gets that idea he will be satisfied when he has done that one thing. Show me a person who thinks that he is here to build a class or a department and I will show you in that same person one who has but little if any loyalty, a person who does not hesitate to walk out and away from his church at the close of the Sunday school or B. T. U. hour, a person who does not hesitate to stay away from church on Sunday night and leave the rest of us to carry on the Lord's work, a person who is not in the least interested in winning men to Christ, and therefore a person whose life is useless so far as doing what God wants him to do is concerned. What good is accomplished by simply having three or four hundred people coming together each Sunday to study the Bible or to go through a training service? My opinion is that though we had a thousand to come together each Sunday we would fail in doing what God wants us to do if we failed to win the lost to Christ and the saved to a surrender of their lives to the Master's service.

3. We are not here to build the most efficient W. M. U. on the coast. Just the other day I reviewed the program of our W. M. U. for 1935, the program our women worked out for themselves, and I don't believe any group of women in the state has a better program. They have something definite planned for each group to do each week during the year. Whether therefore it is hot or cold, wet or dry our women are going to be busy studying, praying, working, visiting the sick and suffering, visiting the new comers, beautifying the church, etc., but I ask, Is that why we are here? If we do nothing more than carry out that program what more will we accomplish than some of the extra church organizations? They too feed the hungry, clothe the naked, visit the sick and welcome strangers to our city. My hope is that we will carry out that program, and also do a great deal more. I hope that we will make every contact count for the winning of those to whom we minister to Christ.

II. WHY ARE WE HERE? WE ARE HERE TO DO THE MOST DIFFICULT THING WE COULD BE ASKED TO DO. We are here to win men to Christ. Some of them are set in their sinful ways. Some have their minds already made up about God and religion. Some are living in open sin and love it. Some are living in secret sin and love it. Some are immoral and are satisfied with their immorality. Some are moral and are satisfied with their morality. Some are high up in the social life of our city. Some are outcasts from society. Some do not believe there is a God. Some despise churches, preachers and everything that pertains to Christianity, yet Christ has made it the task of His disciples to win them. It is a difficult task and we haven't the power within ourselves to do it, but God has the power. Before commanding His followers to make disciples He assured them that He had the power needed for the task. If therefore we win men we must do three things:

1. We must get the strength we need from God. To do this we must live a life of secret devotion with God. A person may know all the doctrines of the Bible and all the arts of organization and know how to get men to attend church, but he will be powerless to win them to a surrender of themselves to Christ if he neglects his devotion and fellowship with God,

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for in no other way can he get the strength needed for the task.

2. We must live a life of open purity. It is useless to try to win men to Christ and to a life of purity if our own lives are not pure. It is nothing less than hypocrisy to talk to men about consecrating themselves to Christ and to His service if our own lives are not consecrated. Many women in this town are anxious about their husbands, and some husbands are anxious about their wives. They want to see their companions converted and live different lives, but frankly I do not believe some of them will ever have that joy unless and until they themselves change their manner of living. They want their companions to consecrate themselves to the Master, but their own lives are not consecrated.

3. We must live a life of active Christian service.

III. WHAT MUST WE DO TO WIN MEN?

1. Jesus said we must go. "Go . . . and make disciples." No man has ever yet won a soul to Christ by sitting down twiddling his thumbs. A man cannot remain in bed until 10 or 11 o'clock on Sunday morning and win men. He cannot habitually stay at home or go visiting on Sunday night, during the preaching hour, and win men. He must live for others if he would win men.

2. Jesus said, "I came not to be ministered unto, but to minister and to give my life a ransom for many." He was here to serve, not to be served, and that is why we are here. We must serve if we would win men. There are a lot of people who sit around their homes and places of business and expect the pastor to trot after them and serve them. They don't seem to know that they are here to serve, not to be served. Some people who call themselves Christians and Baptists move here, and instead of coming to church, making themselves known and transferring their membership here, they lay out and wait for the preacher or someone to trail them down, like a hound does a fox, and persuade them to do their Christian duty. They don't seem to know that the Lord has led them here to serve, not to be served. Some people come to church and expect us to come to them, greet them and make them feel welcome, and they are disappointed if we don't. Brethren, God hasn't placed you here to be served. If you are a child of God it is your duty to serve. Serve in every way possible and in every place possible. It is as much your duty to greet the pastor, the deacons, the ushers and others and make them feel welcome as it is their duty to greet you and make you feel welcome. If we could understand that we are here to serve, and not to be served, it would help us to win men.

3. It was once said concerning Paul and his co-laborers, "They that have turned the world upside down are come hither also," and a man preaching on that text once said three things about it: "First," he said, "the world was wrong side up; second, it had to be gotten right side up; third, we are the fellows to do it." That is certainly true in Biloxi. There are on every hand evidences of the fact that the wrong side is up. The right side should be up, but God and His people are the only ones who want the right side up. They are the only ones who can turn the right side up, and they can do it in only one way. They cannot do it by winning elections, or clubs or any such things. They can do it only by winning men, individual men. When a man is won to a full and complete surrender of himself to God he immediately gets on the right side of everything, and that is why God has placed us here, to win men.

4. We cannot win men unless and until we, like the disciples of old, launch out into the deep with Christ. The Gulf of Mexico is teeming with fish. There are people however who have lived here all their lives, but have never caught a fish. They are like some people who have been church members practically all their lives, but have never won a soul to Christ. Why haven't they

won a soul to Christ? For the same reason that some have never caught a fish. They have never tried. You can't catch fish without trying. Neither can you win men without trying. Some people fish, but they fish only in the shallow waters along the beach where game fish never run, yet they call themselves fishermen because they occasionally catch a string of catfish and croakers. They don't know what fishing is. They remind me of some Sunday school teachers who waste their lives amid the shallow things of life, yet call themselves soul-winners because they occasionally persuade some child who was reared in a Christian home to join the church. They don't know what soul-winning is.

It costs a lot to catch fish. It costs from the standpoint of time, money and energy. The man who isn't willing to leave his business occasionally can't catch fish, because one has to go where fish are to catch them. The man who isn't willing to spend money can't catch fish, because to fish one must have the right kind of tackle and bait. The man who isn't willing to patiently try, can't catch fish, but where is the fisherman who is so busy that he cannot take a day off occasionally to go fishing? Or is so poor that he cannot provide himself with the necessary tackle and bait? Or who is so lazy that he isn't willing to try? Just as it costs to catch fish, it costs to win men. It costs from the standpoint of time, money and effort, but where is the true child of God who isn't willing to do what is necessary to save a soul from hell or to save a life from being wasted?

If we would win men we must launch out with Christ. How far out have you gone with Him?

(1) How far have you gone with Him in prayer? Are you just playing in the shallows? Or have you really launched out with Christ and like Him have made prayer one of the habits of your life and the source of your many blessings?

(2) How far have you gone with Christ in Bible study? Are you just playing in the shallows, reading the texts and the references in your Sunday school and B. T. U. quarterlies? Or have you really launched out into the deep and are studying to learn what God has to say?

(3) How far have you gone with Christ in preparing to win men? You have studied how to organize and promote a Sunday school, a Training Union, a Missionary Union and a church, but have you studied how to win men? A lot of people are studying everything about the Lord's work except the main thing. They therefore know nothing about how to win the lost to Christ or a babe in Christ into the service of his Master. Do you?

(4) How far have you gone with Christ in sacrifice? The wealth of the world was His, but He gave it all and himself besides in order that others might be saved. What have you given? How far have you gone with Him?

(5) How far have you gone with Christ in service? Some of the busiest people in Biloxi are giving a part of their time every day to the Master's service. How much service are you rendering Him?

IV. WHY ARE WE HERE? WE ARE HERE TO DEMONSTRATE IN OUR DAILY LIVES THE POWER OF GOD TO SAVE. I heard, some years ago, a so-called divine healer preach. He told of his power to heal and of the many people he had healed in other places. All of these divine healers are experts at healing in other places. I told him frankly that if he wanted me to believe that he could heal he would have to heal somebody in our community. I asked him not to heal some stranger, but to heal someone whom we knew to be beyond the power of science to heal, then we would believe, but not until then. He didn't demonstrate his power in that community, and we didn't believe a word he said.

I am preaching a strange gospel in Biloxi. I am preaching a gospel which declares that God can make a saint out of a sinner, a virtuous woman out of a prostitute; a sober man out of a drunkard; an honest, straight-forward man out

of a crook; a truthful man out of a liar; a child of God out of a worldling; that God can and will save unto the uttermost hour of existence and from the uttermost pressure of temptation all who come unto Him by faith; that it doesn't matter how far or how deep one has gone in sin God can and will save him if he will but look unto God and ask and trust God to save him; that God alone has saved people in the past and He alone can save people today. And the people of this city are saying concerning me what I said concerning the divine healer. They are saying, "If you expect us to believe your message and your God, you will have to let us see the power of God demonstrated in the lives of the people we know. Otherwise we will not believe a word you say."

To help you see the truth more clearly, let us suppose a case. Suppose that as the people of this city come in contact with the members of this church they should find that those who drank, before making a profession of faith in Christ, still drink; that those who were immoral and who took God's name in vain, before professing faith in Christ, are still immoral and still take God's name in vain; that those who were untruthful and dishonest, are still untruthful and dishonest; that those who indulged in questionable amusements, still indulge in them. Don't you see that if the people with whom you associate should fail to see in you any evidence of the power of God to change a man's life that they would not believe the gospel I preach, and therefore would not even come to hear me preach? On the other hand, suppose that they should find that those who used to drink, no longer, since professing faith in Christ, do so; that those who used to blaspheme the name of God, now praise His name; that those who used to be untruthful and dishonest, are now truthful and honest; that those who used to indulge in questionable things, no longer do so, but instead, are giving their lives to the service of God. Don't you know that if they should find such a change in the lives of the people who profess faith in Christ that they would believe?

A lot of people are asking, "Why don't the unsaved people attend church?" I am not in the least concerned about that question. The question I am concerned about is, "Why don't the church members attend church?" We have about 100 officers and teachers in our church, but not more than 50 of them will attend the evening service on any given Sunday. Why will not the other 50 attend? We have 400 resident church members in Biloxi, but not more than 150 of them will attend the evening service on any given Sunday. Why will the other 250 not attend? That is the question I am concerned about. If the people who call themselves Christians would truly represent Christ this auditorium would be crowded every time we opened the doors for service, and these isles would be crowded with repenting sinners at the close of every service. There is no doubt about that.

We are here to win men, but to win them, we must do three things: First, live a life of devotion with God; second, live a life of purity before men; third, live a life of active Christian service in the church, and thus demonstrate the power of God to save and to transfer men. Will you do these three things? Will you win men? Will you do what God led you here to do?

—BR—

Pastor W. D. Wallace at Ackerman had Bro. R. L. Wallace in a delightful meeting. There were nine additions to the church, seven by baptism. The church was greatly helped. The visiting preacher met a number of old friends and was handsomely treated. The weather was bad but the meeting was good.

Pastor R. L. Wallace recently observed Layman's Day at Raymond and at Terry, using his own laymen. They spoke on The Layman and His Church, His Bible, His Money and His Influence in the Community. The services were exceedingly interesting and helpful.

Y. W. A.'S OUR EYES ARE ON YOU!

FOCUS WEEK

Foregather everywhere, our Y.W.A.'s!
On campus hills or country sward unique;
Come let us through these sweet and
gracious days,
Uplift His banner to the loftiest peak;—
Salute it with all praise this "Focus Week."
—M. M. L.

—o—

Y.W.A.—really "How much you mean to me!" Woman's Missionary Union is turning the "focus light" on you. Isn't it fine to have all of these lovely people greet us and wish us well. . . . Not just for this week but for all time! Let me know what you did this Focus Week.

Your secretary,
Edwina Robinson.

—o—

Y. W. A. History

As we come to focus our attention on Young Woman's Auxiliary, it is interesting to note something of the story of the beginning and development of this influential organization of Baptist young women. With the natural growth of missionary interest as Southern Baptists increasingly sent out missionaries, groups of young women began to meet to learn about the missionary enterprise. They called their meetings by various names, having no spirit of cooperation and interrelation until in 1902 Woman's Missionary Union appointed a committee whose attention was "particularly directed to the importance of promoting plans of work by which these standing at the point where womanhood and childhood meet, may become enlisted as laborers together with W. M. U. and fitted for missionary responsibilities which in a few years must devolve upon them. Our minutes show continued effort to ascertain the wish of the young women as to name, pin, plans, until in 1907 a carefully appointed committee recommended that "the universal name of our young women's societies be Young Woman's Auxiliary." The small gold pin, a monogram set above a crescent was adopted, and the watchword, Daniel 12:3, chosen. In 1912 the hymn "O Zion Haste" was selected. There were a number of local organizations ready to follow the general plans, the number having increased to nearly five thousand. In 1912 a uniform Standard of Excellence was adopted, modified as seemed wise since that time, but keeping constant check on incorporating into local plans, necessary expressional activities of service, giving, prayer meetings and mission study along with missionary program meetings.

Woman's Missionary Union began appreciating college students very early and Miss Annie W. Armstrong, first corresponding secretary, visited many a college campus, inspiring the young women to mission interest, often bringing them together in organized kingdom activities. By 1914 these college Y. W. A.'s adopted the significant name, Ann Hasseltine Y. W. A.'s, in tribute to the first American woman to leave our shores as a missionary to any foreign land. Ten years later another definite department of Young Woman's Auxiliary came into being among nurses in denominational and independent hospitals, the Grace McBride Y. W. A., named in memory of Grace McBride, nurse of Southern Baptists to China, who laid down her life in obedience of God's call in the midst of heroic ministry. The 74 Ann Hasseltine Y. W. A.'s and the 19 Grace McBride Y. W. A.'s are special joys to all Young Woman's Auxiliary organizations. In 1923 Young Woman's Auxiliary held its first Southwide Y. W. A. Camp at Ridgecrest, N. C., pioneering in the summer camp movement which has since become popular among other denominational agencies as well.

Y W A
An Open Window to the World



And they that be
wise shall shine
as the brightness
of the firmament,
and they that turn
many to righteousness as the
stars for ever and ever. Dan. 12-3

Last summer over 900 young women registered at Y. W. A. Camp during the ten days; the dates for 1935 are June 25 to July 5, ten high days for the hundreds of young women who will gather from the Southland to hear speakers of world renown.

In 1929 Young Woman's Auxiliary inaugurated its own magazine, titled "The Window of Y. W. A." Without advertisements the magazine by its own mounting subscription list has paid its way, proof of the loyalty and zest of missionary minded young women, eager to learn more of young womanhood around the world.

On the occasion of the twenty-fifth anniversary of Young Woman's Auxiliary, Dr. Dodd secured time for a broadcast over station KWKH at Shreveport and literally thousands of Y. W. A.'s were united from Florida to Virginia, to Texas and Missouri, in hearing the program, whose main features were messages of congratulation from many denominational leaders, from Mr. Herbert Hoover, then President of the United States of America, and the glowing address of Mrs. W. J. Cox.

The spirit of Y. W. A. continually binds together the world for it has become an international organization. Praying and giving as honest, faithful stewards, eager to widen the horizons of their thought and the breadth of their service, through Young Woman's Auxiliary, Baptist young womanhood Yokes up with Jesus, Works for Him and Abides in Him, seeking to

"Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release."

Juliette Mather,
Southwide Young People's Secretary.

—o—

To the Girls of Y. W. A.

Greetings to you dear friends; to each member of every one of the 234 organizations in our own state.

Certainly it is not just during Focus Week that our eyes are on you! Some of the happiest dreams of Woman's Missionary Union come, as you are visualized here and there and yonder, in your organized groups, and as individual members,—as you Yoke, Work, Abide.

We do rejoice with you in this attractive in-

novation of focusing at a definite time on your organization. Surely it is a most opportune time to review the aim and ideals you ever keep in your heart. How very personal can these ideals be made, as you strive for Christian womanhood which will maintain for itself and inculcate in others the highest standard of private and public integrity; seeking to give no offense in dress, personal appearance, speech or deportment that might cast even a shadow on the purity and beauty of the Christ-like character,—and, with this ideal for self, then giving consideration and gentleness, and feeling Christian responsibility for the other young woman, the one who is enrolled in Y. W. A. is ready to prepare for and participate in, Kingdom activities—keeping before her the worthy aim of uniting in an enduring Missionary Enterprise, through Prayer, Study and Service.

The young women of today, who are to shoulder the responsibilities of tomorrow in this Missionary Enterprise, must be missionary-hearted and missionary-minded, realizing that the one was eminently correct who said: "Your interest in missions is a mark of your Christian character and your knowledge of and participation in missions is the measure of your Christian efficiency and attainment."

Each local group will enter with zest and enthusiasm, into the attractive plans and programs suggested for this particular time and will as a result of this Focus Week—and month, appreciate more sincerely the happy privileges and abounding blessings that come through membership in this splendid organization known as Young Woman's Auxiliary.

Mrs. Ned Rice, Pres. Miss W.M.U.

—o—

Greetings to all my girls in Y. W. A.!

I feel that you belong to my immediate family because of my official connection with the organization for so many years. I congratulate each Y. W. A. on its accomplishments along every line of work. Now I want to challenge you to make Y. W. A. mean something to the unenlisted girls in our State.

YEARN for them to such an extent that you will set your heart upon their enlistment. "The sea hath bounds but deep desire hath none."

WORK with willingness, with a heart of love, a spirit filled life and your labor will not be in vain.

ATTRACT them by your spiritual ardor, your ardent devotion to His cause, your ambition for the spread of the Gospel and by your consecrated life. Our number of girls in Y. W. A. will double if we Yearn for them, Attract them and Work for them.

Frances Traylor.

—o—

Greetings each Mississippi Y. W. A.!

Again III John 4 expresses my feeling for you across the miles that separate us in person—not spirit, "I have no greater joy than to hear that my children walk in truth." My heart is singing with yours on this glad occasion. Congratulations for your every achievement!

My wish for you in this Focus Week is that you may KNOW His will, GROW in His grace, GLOW in His service, and GO in His name to lift the fallen, heal the broken-hearted, and cheer the faint. Pray that we may do the same in Maryland.

Happily and lovingly,

Frances Landrum Tyler,

Annapolis, Md.

—o—

This page will be given to messages from our college Y. W. A. presidents and Grace McBride Y. W. A.'s next week.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Died—On Sunday, April 28th, the spirit of Kenneth Harlan, of Pittsboro, Miss., went out into eternity. He was just 22 years old. He had been sick with rheumatism for nearly a year. His parents did all they could to cure him, but God saw fit to take him home. He joined old Murphy's Creek Baptist Church when 12 years old. Soon after he became a Christian he aided in the building of a brick house of worship for the church, putting \$50.00 of his own money that he had made into it. At death he was a member of Pittsboro Baptist Church. He put up a hard fight to get well, but submitted to the will of God without complaining. His parents, Mr. and Mrs. Joe Harlan, are heartbroken because of his going, as are also his sister, Mrs. Sammie Reid, and his brother, Boyd Harlan. May the Lord comfort them. He left evidences that he was ready to meet his Maker in peace.

"All about us are people who never hear a sermon or go to church except it be for a funeral. They never read a religious paper or book or their Bible. They never carry on a religious conversation unless some church-goer has such conversation with them."—Baptist Bulletin. Too true, 'tis sad to say. In this land of churches and preaching every Sunday, more than half of our people belong to no church, and much more than half never attend church services. What a judgment awaits them, and us unless we try to win them!

Good reports come up from the revival meeting with First Baptist Church, Grenada, in which Dr. R. J. Bateman, of Memphis, did the preaching. A full report of results are not at hand.

A report from Water Valley tells us that Pastor J. M. Metts is fast improving and will be back on his work in a few days. This is good

news to his many friends everywhere.

Yalobusha County Baptists are expecting an all-day mission institute the last of May. The place of meeting is not yet designated—Oakland, Coffeeville or Water Valley one will be the place.

In the Tupelo Journal, of Tupelo, Miss., there appeared an article which stated that a number of prominent members of the First Baptist Church, of Tupelo, were contemplating the organization of a new Baptist Church in that city. In a statement by those signing the article, these words were used: "There is no ill-will, no feeling of resentment." Reasons and details were not given.

The Lord's Day

The Lord's Day is usually called Sunday, the first day of the week. The old Sabbath was nailed to the cross along with sacrificial offerings and keeping of days. Jesus, however, put his divine approval on the Lord's day of the Christian era when He said: "Remember the Sabbath day to keep it holy." Other New Testament writers emphasized the Lord's day also. It is to be a day of rest and holy service unto God. But the masses of our people have forgotten that this is true. All kind of work is done on this day. Trap-shooting, fishing, hunting, plowing moving—just anything you might mention is done on the Lord's day. You can see great vans of household goods being hauled, truck loads of mules and horses and cattle on the highways on Sunday. Now as I see it all this is sinful, a desecration of what we commonly call Sunday. Many merchants keep their stores open just as they do on other days. All this shows that our nation is fast decaying. America rose rapidly to a great nation, and all indications are that it is going to fall just as rapidly. Sabbath violation was one of the reasons given why Israel and Judah were destroyed. God is greatly displeased with the way we treat His day now, and we will not go unpunished. The day of His wrath is coming, and it may not be as far away as some think. Better repent as a nation and turn from our evil ways and see if the Lord will stay His wrath. If the nation will persist in the desecration of the Lord's day, as individuals we professed Christians had better turn from the error of our ways; for many who are members of churches are as guilty as any. How long will the Lord withhold His judgments! Our government has done many things that have led our people to sin in recent years: it has taught us to dance, to practice mixed bathing, to drink whiskey, to desecrate the Lord's day, to loaf and be fed—the catalog could be multiplied. Reminds us of what is said over and over again about one of the kings of Israel: "Jeroboam the son of Nebat, which made Israel to sin," and we know what happened to Jeroboam and to Israel.

FOREIGN MISSION BOARD IN SPLENDID FINANCIAL CONDITION

Hill Montague, Chairman of the Administrative Committee and L. Howard Jenkins, President Foreign Mission Board, Richmond, Virginia

As we approach the 1935 convention it seems to us appropriate that we share with the denomination some of the joy that we feel over the present splendid financial condition of the Board. Due to the fortunate sales of property on various fields, and the increased income from the Hundred Thousand Club, the Wade Bryant Plan, designated gifts for the debt and other means, we shall be able to go to the convention with a debt approximately one half of the debt reported to the 1934 convention. This reduction results in the saving of \$25,000 a year in interest, and enables the Board to secure an interest rebate of one per cent, thus making an additional payment on the debt of \$7,500 from this source.

The regular gifts to the Foreign Mission Board in 1934 exceeded the gifts of the preceding year by \$220,000, while the budget from 1926 until 1934 shows an annual average decrease of \$200,000. The Board not only lived within its income in 1934, but had a cash balance at the end of the year.

The women of the convention have exceeded their goal for the Lottie Moon Christmas Offering this year by \$62,000. The receipts today total \$212,500. This is a wonderful achievement. These "over and above gifts" will meet many an emergency, and lend strength and courage to the Master's work throughout the world.

In this connection, we want the denomination to know that we are fortunate in having had for some years E. P. Buxton as Treasurer of the Board, a careful and conscientious business man, and that while we have full confidence in him, yet he is bonded by a responsible company in the amount of \$100,000 and his accounts are regularly audited by a firm of Certified Public Accountants. These reports speak for the efficient manner in which Mr. Buxton handles the financial affairs of Board at all times.

It should be said in this connection that all mission treasurers on the fields are required to have their books audited annually by Certified Public Accountants where available, and each of these mission treasurers are bonded by the same bonding company that carries the bond of the Treasurer of the Board in Richmond.

We feel that this is an opportune time to say to the denomination that the funds in our hands are guarded with the greatest care, and the best business practice is used in all financial matters of the Board. Every appropriation is scrutinized by carefully appointed committees,

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and approved by the Board before being paid. Every precaution known to us is thrown around the funds entrusted to our care.

We are glad to share with the denomination some of the joy and encouragement that we experience over the improved financial condition of the Board, hence this statement. We are grateful to God who through Southern Baptists makes such a statement possible.

FIRST BAPTIST CHURCH LAUREL, MISS.

The First Baptist Church of Laurel, Miss., has experienced the thrill of a gracious revival. Dr. W. W. Hamilton of the B. B. I., New Orleans, La., was with us for ten days, preaching the gospel and Rev. W. L. Compere of Ellisville, Miss., led in the singing.

The church was revived and 77 were added to its membership, more than half of this number came on a profession of faith and baptism. We are happy and thank God for the coming of these faithful servants among us. More than 100 have been added to our church during this new year.

—L. G. Gates.

Professor: "I say, your tubular air container has lost its rotundity."

Motorist: "What—"

"Professor: 'The cylindrical apparatus which supports your vehicle is no longer inflated.'"

Motorist: "But—"

Professor: "The elastic fabric surrounding the circular frame whose successive revolutions bear you onward in space has not retained its pristine roundness."

Small Boy: "Hey, mister, you got a flat tire!"—Young People.

Old Gentleman: "Why are you fishing, my boy, when you ought to be in school?"

Boy: "There, now! I knew I'd forgotten something."—Pathfinder.

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Sunday School Lesson

Prepared by L. D. Posey

For May 12, 1935

Subject: A New Testament Church.

Golden Text: So we being many are one body in Christ, and every one members one of another. Rom. 12:5.

Scripture: Acts 2:41-45; Eph. 4:1-17. For supplementary study, Rom. 12:4-5; I Cor. 12:27; Eph. 5:22-27, and Col. 1:23-24.

Introduction

The subject given out for this date by the Lesson Committee, reads, "The Christian Church." But there are so many organizations that correspond in part to the original meaning of the word from which the word "church" was translated, and which are called "churches," but which by no means answer to the New Testament idea of a church, I have made bold to change to the subject at the head of these notes.

It is really tragic that so many "expositors" have shown in their writings that they know so little of what the Bible teaches, or, they are so obsessed by preconceived notions, or blinded by tradition, that the plain statements of God's word pass before their eyes without "registering" on their brains. To illustrate: It is common for many of them to convey the idea, that the hundred and twenty disciples in Jerusalem between the ascension of Jesus and pentecost, were all that Jesus won during His three or more years of preaching, when Paul positively declared, I Cor. 15:6, that Jesus appeared in Galilee to more than five hundred at one time, most of whom were living at the time Paul was writing.

Again, many of them declare, and try to prove, that the first New Testament church came into being on the day of Pentecost, when there is not one sentence in the New Testament that teaches such directly, or by implication.

Still again, many of them teach that Peter opened the kingdom of heaven to the Jews on the day of Pentecost, and to the Gentiles first in the home of Cornelius the centurion, overlooking or ignoring the fact that Philip had already held a great revival among the Samaritans, whom we are compelled to class as Gentiles. May the Lord forgive our ignorance of His word, and beget in us a real spirit of humble study under the direction of the Holy Spirit.

The Lesson Studied

It is plain to unbiased minds that the word "church" in the New Testament is applied in some instances to all the redeemed, but generally to local congregations in towns, cities, or a country district. For that word used in the first sense mentioned, see Eph. 5:25-27; and Heb. 12:23. For the use of the word in the second sense just men-

tioned, see I Cor. 1:2; II Cor. 1:1; Gal. 1:2; I Thess. 1:1, and finally. Revelation, chapters 2 and 3.

But the subject in mind in this study is, "A New Testament Church." For that reason the other use of the word is dismissed because it is irrelevant to the subject in hand.

Since a New Testament church is always the same in all essentials, there must be some where a definition that will enable us to know one when we see it. Is that definition to be found in the New Testament? Most emphatically, "Yes." From Rom. 12:4-5; I Cor. 12:27; and Col. 1:23-24, Paul says, in effect, writing under the inspiration of the Holy Spirit, that it is the body of Christ. Now in what sense can that be true, if true at all? In Rom. 12:4-5, Paul takes the human body to illustrate his teaching. That as each person has many members, but all the members together make one body, so the believers in Christ in a community, united in organic capacity, constitute the one and only thing in that community that represents Christ; hence, "We being many are one body in Christ." In I Cor. 12:27, Paul writing to the New Testament church in Corinth, said, "Now ye are the body of Christ and members in particular." In his letter to the church in Colosse, Col. 1:23-24, Paul says, "I . . . rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake which is the church." Now these scriptures teach unmistakably, that a New Testament church is the visible representation in its organic capacity, in that community of the body of Christ. Now why and how can that be true? In this way and for these reasons: Just as the will of the human body is located somewhere in the head, so Christ is the head of a body of believers, and His will is the authority upon which it operates. As life in the body enables a man to act, so the Holy Spirit is the energizing and directing power by which a body of believers functions. As the hands and feet of a man obey the will located in the head, so the individual members of that local body of believers obey the will of Christ, and are the agent through which His will is executed in the world. The gospel is preached, the Holy Spirit convicts and regenerates, believers are baptized and trained for further work, all in preparation for the return of Jesus and the setting of His kingdom. If our people could only be led to rise to the height of this glorious truth, certainly multitudes would change their present attitude to the local congregation where they hold nominal church membership.

With the foregoing New Testament definition of "A New Testament Church," the question arises as to whether or not it is possible to give in uninspired language a definition that is adequate, and which will in every way conform to the divine meaning? I think so. Here it is: A New Testament Church, is two or more scripturally immersed

persons who have trusted Jesus Christ as their Savior, and who are united in the belief of what He taught, and who obey His commands. With that definition in mind, it is easy to see the groups of so-called churches that are eliminated. It is also easy to see where Jesus began the organic union by which He instituted the first New Testament church. In John 1:35-42, two of John's disciples who had been scripturally immersed, because John was commissioned of God to baptize, were pointed by him to the Lamb of God. By invitation to them from Jesus, they went with Him and stayed until by His teachings they knew Him to be the Messiah. Then they at once began to carry out the great purpose of New Testament churches; namely, to proclaim Jesus to be the long promised Messiah, and carry others to Him, that He might save them.

But some one will rise up and say, "You overlook Peter's Great Confession in Matt. 16. Not so. Peter did nothing more than his brother Andrew had done, and which is recorded in John 1:41. Read it. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." But the "wise guy" will say, "Jesus said, 'I will build,' which is future." True; and He is still building churches out of that kind of material; namely, those to whom He has been supernaturally revealed as THE CHRIST, experimentally received and confessed as such. Andrew and John, or whoever Andrew's companion was, had all these requisites, and were called to Jesus from among the people of the world, and by Jesus Himself, answering in every respect the meaning of Ekklesia. Because Jesus would build of that kind of material in the future, did not mean that He had not already begun to do so.

With the foregoing facts, we have the Lord's Supper as a New Testament church ordinance. The Great Commission was given to a New Testament church. The three thousand saved on the day of Pentecost were added to a New Testament church, which already had more than five hundred members. That is the reason they could go right on with the work assigned, and until the Jews had officially rejected the risen Christ as they had rejected Him in the flesh, the way was open to them for Christ to return and set up His kingdom. Of course God knew from the beginning what

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they would do, just as He knew the Jews who were more than twenty years of age when they crossed the Red Sea, would never enter Palestine; but He led them to Kadesh-barnea just the same.

These notes are the result of years of careful investigation, and are given out with the humble prayer that God will bless and use them to His glory.

PUBLISHER'S STATEMENT OF CIRCULATION

This is to certify that the average circulation per issue of The Baptist Record, published by Baptist Convention Board, Jackson, Miss., for the six months' period July 1st to and including December 31st, 1934, was as follows:

Copies sold 4,051
Copies distributed free 100

Total 4,151

Signed,

P. I. Lipsey,

Editor and Bus. Mgr.

Subscribed to and sworn before me on this 22 day of Feb. 1935.

M. Ferris Cotton,

Notary Public.

My commission expires June 13, 1936.

(Notary's Seal)

Judkins. "I've got a freak on my farm. It's a two-legged calf."

Tompkins. "I know. He came over to call on my daughter last night."

—Intermediate Weekly.

FEEL WONDERFUL EVERY DAY



PERHAPS you could if you did not have to suffer from periodic pains and discomforts. Have you tried Lydia E. Pinkham's Tablets?

Sally Mariel works in a mill in Putnam, Connecticut. She had dizzy spells every month. "One of my friends told me about your Tablets," she says, "They are wonderful." Chocolate coated. Small size 25 cents.

Lydia E. Pinkham's TABLETS

Headache Relief!

Crazed nerves, headaches, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant aftereffect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

"WELCOME THE REAL HERO HOME!"

Hermon S. Ray, Tokyo, Japan

—O—

I went down to the great Tokyo Union Station to meet him. The large concourse was thronged with people, many of them carrying the familiar military banner, of all sizes and shapes. Pressing my way with difficulty through the milling crowds, I finally reached the platform ticket window and bought a ten cent ticket which you have in order to pass through the gate and on to the platform for the arrival of trains.

The whole station which is always noisy was most uproarious today. The clack-clacking of hundreds of pairs of "geta," or wooden shoes, and the blare of loud speakers overhead that announce with nasal squawkings the pulling in of each electric train, city, interurban, or long-distance, — it was dreadful! It seemed that the whole population of Japan was traveling, and the rest of the people were either seeing the others off or welcoming them home! Now a loud speaker was advising the passengers in a fatherly way not to forget personal baggage in transferring. But this was "special" today.

Evidently a military hero was coming home to the capitol. Perhaps tomorrow he was to appear before His Highness, the Emperor, "Ten no Heika," the Lord of Heaven; and receive a decoration for some great deed done for his country. Certainly today, the station was decorated with flags and banners. Many soldiers and other uniform men were in evidence. But not alone men and women. Large groups of boys and girls were joining in this tribute to an idol of their hero-worshipping hearts. Alas, that they have no place for the Prince of Peace; because he has not been presented to them!

But with all due respect to the general, I had not come down to meet him. I was expecting a third class passenger, not a first class passenger! What I mean, of course, I was down to welcome a little man who always travels third class! The man I had come to meet was one who has written eighty books which have sold into the tens of thousands of copies and have been translated into a dozen languages. The most popular speaker in Japan, though his subject, "Christ and the Kingdom of God," is not popular with the masses, I had come to meet a man whose name and writings are revered and read, whose sacrificial life of love is an inspiration to the entire Christian world. Of course you know the name of this man who stands with the two or three greatest Christian personalities living today, Kagawa!

Just as when Jesus returned to his home town after a preaching tour, there was no band, no banners, no welcome much for Kagawa. Only a few of us who had some favor to ask of him, some speaking engagement, some interview we wanted, some request that he would honor us with his presence, that's all.

And yet, thought I, after all the

cheering for the big general had died down, and the third class passengers were allowed to get off the train and proceed along the platform, we who had come to meet the tired little man with the radiant face, in spite of the eyes that are nearly blind with trachoma, we had come to welcome the real hero home!

The general had distinguished himself in the cause of war with China; Kagawa, our Christian leader in Japan in the cause of peace, had gone to Shanghai and stood in a church where the Chinese pastor had been killed by a Japanese bomb, and with tears in his eyes, had asked forgiveness for his country, and taken the guilt upon his own heart with such sincerity and loving earnestness that the Chinese Christians had taken an offering and given it to Kagawa for his great work of redeeming and revealing to Japan the Prince of Peace who makes of Japanese and Chinese brothers in Christ, yes, of Americans and Japanese too!

"You must be tired, Kagawa Sensei," I said, as I took his arm and walked along the platform with the man who reminds me so of Jesus.

"Oh no, I have too much to do to be tired. We had such a good hearing for Gospel, I am going back in three days." As we walked, one after another came up to the great teacher to make sure of some speaking engagement Kagawa had promised him at his church, his school, or society. To each the weary man nodded an eager, "Yes, I'll be there!"

It seemed almost cruel as I realized how busy he was, to ask for another interview when he had granted several to me already in recent months, one for Dr. M. E. Dodd. But I knew Dr. Maddy and Dr. Weatherspoon wanted one, so I asked him.

"I shall be so happy to see them. Yes, bring them to my house. Yes, all Saturday morning you may have. I will just get up earlier and finish other work."

Welcoming the real hero home? Yes, welcoming Kagawa back to Tokyo, to more work! Pray for him.

Yours for Japan, and Japan for Christ.

—BR—

The province of a Baptist Hospital, as I see it is:

First, to render first-class hospital service;

Second, to make that service Christian.

To this end the Baptist Memorial Hospital has an all-time pastor who is on daily duty among the patients, and holds religious service for the nurses and for all others who may choose to attend.

For nearly seventeen years he has been handing to patients as he meets them the enclosed "Greeting" indicating what it means to be in a Christian hospital.

Gratifying results have been accomplished by this combination of high-class hospital service and Christian ministration. A few examples:

Clara C— aged 7 came from the Arkansas Baptist Orphanage, an in-

fantile paralytic. After about five months she went out walking with the help of brace and crutches. At 10 years of age she came back walking, without the cane or crutch. At 14 she came, a comely young girl walking naturally, and happy.

Rev. M. P., a Presbyterian pastor from North Carolina, came to the Hospital and to our orthopedic surgeon, with a suppurating hip-joint. He hoped for a cure with stiff joint. After three months with us he went out with a cured joint and good movement. Not only that, but an ugly scar of 25 years standing, from the right eye down across the corner of the mouth had been removed by the plastic surgeon. He went home happy with a good joint and a clean face. And all this at very little cost through the courtesies extended to ministers by our Hospital and physicians.

A ministerial student came with a bad case of "flu" which went into meningitis. He lived but was left totally blind. In Christian surroundings his faith and courage did not forsake him. As he gradually pulled back to health he declared that he was not giving up, purposed to do something as a preacher, though quite limited in education. It was not long until we heard of him in evangelistic work and by and by as a pastor. Later he went to a theological seminary, married a good woman and today has a good home and is highly esteemed as a man and a preacher of the Gospel.

Mrs. G. was a convalescent after an operation. The pastor on his rounds found her with a shadow on her face. An inquiry brought the confession that she was not saved

MONUMENT SALESMAN

Wanted in every county to sell our high class monuments. Liberal commissions. Write

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Murine soothes and refreshes irritated eyes. Use it daily.

MURINE FOR YOUR EYES



and it troubled her. It was easy to lead her into the way of life. She went home happy.

Recently two men in the same ward wanted to know of the pastor as to the way of salvation. They were told of the Saviour's saving grace and given reading matter to confirm their faith. The next morning they were enjoying peace.

—Geo. D. Sheats, Supt.,

Baptist Memorial Hospital,
Memphis, Tennessee.

—BR—

Customer: "Have you a book called 'Man, the Master of Women?'"

Salesgirl: "Fiction department, the other side, sir."—Ex.

—O—

"I understand that your wife thought of taking up law before she married you."

"That is so. Now, however, she's content to lay it down!"—Ex.

Morning Joy Coffee

A choice blend of fine coffees, unexcelled since 1890. Packed securely in vacuum. Ask your grocer.



SAVE THE COUPONS

HAVE A VACATION BIBLE SCHOOL IN YOUR CHURCH *You Can If You Will!*

Your church should have a Vacation Bible School this summer. Numbers of churches have had them with wonderful results. Your Baptist Book Store will assist you. We will gladly give you any information you need. Write for our illustrated catalog of books and supplies. It is sent free on request. Supplies should be ordered several weeks in advance to insure delivery in time for your school.

●
WRITE US NOW!

BAPTIST BOOK STORE

500 East Capitol St.

Jackson, Miss.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

April is gone, and I am telling you now what we gave during that month. I sent a check to brother Cormier for \$7.00, and to brother Miller for the Orphans for \$13.50. This is a great fall from last month, for some of you will remember that brother Cormier's check for March was \$17.00, and brother Miller's for \$24.00. I'm thinking of these dear friends of ours who are depending on what we send them, and I wonder what it has meant to them, especially to our young French missionary. Can't we do better than this this month? You understand I am not talking to those who gave, but to those who did not give, and hoping that they will this month join the class of those who give. Do you remember, "The Lord loveth a cheerful giver"?

As you see, Annie Short was first to get here with the answers to Mrs. Mayo's puzzle No. 13. She is a good little runner, isn't she? We have several good ones, as to that, haven't we?

Here is a brief sequel to what I said in my letter last week about seeing Mary Nell's mother. Yesterday I was telephoned to from Mississippi College campus, and told that Mary Nell and her father and mother were there, and that Mary Nell wanted to see me. Of course, I wanted to see her, so we went over to the Mississippi College Hospital where lay her sick brother, who is better now. Mary Nell is a bright-faced, brown-eyed little girl, nine years old. I am so happy that she is such a good friend of our Children's Circle. If any other members of our circle come to Clinton, be sure to come to my house, (and Dr. Lipsey's) or let us know where you are.

We were glad to hear from Mrs. O. C. Miller yesterday that the three boys of the Orphanage who were hurt in a collision of the Orphanage bus and a car, that the boys were going to come out from their injuries all right, though they had to be taken to the Baptist Hospital. The accident, in which a man and a lady, besides these three boys, were injured, was through no fault of the Orphanage chauffeur, it was said.

Bible Lesson No. 6: May 9, 1935
Benjamin, the Youngest Brother
Gen. 42:4, and 43:1-29

We must remember that when the old Jacob sent his other sons into Egypt to try to buy food for them, he kept at home young Benjamin. He was the youngest child, and the son of Rachel, Jacob's beloved wife. For these two reasons, the father loved him very much, and said, "I'm so afraid something might happen to him." But this could not be kept up. When the brothers came home, bringing food and the news that the manager of Egypt had said that they must bring with them their youngest brother when they returned to Egypt for more food, and had kept Simeon as a prisoner, to make sure they would return, Jacob declared Joseph and Simeon already were lost to him and that Benjamin should not go. But the famine grew worse in Canaan, and the food was eaten up, and soon all must starve, so Judah plead with his father, and begged that Benjamin might go to save the lives of them all. Judah promised to bring the boy home to his father, and that he would bear the blame. So after that, Jacob consented, telling them to take a present for the man, honey and balsam and gum, nuts and almonds, and to

restore the money that had been put, by mistake, he thought, in their sacks. "And," he added, "take your brother and go, and be sure to bring him back, as well as Simeon." So the brothers hurried away, with Benjamin and double money. When the manager, who was their brother Joseph, saw his young brother Benjamin, he gave directions to his house steward to prepare a feast, for these men would take dinner with him. When the time came, he took them all home with him, and told them not to worry, and brought Simeon out to them. Then he asked them about the old man, their father, and if this was their youngest brother, and asked God's blessing upon him. Benjamin, his own mother's child, was standing before him, doubtless confused and ill at ease. Joseph had to hurry away to his own room, for he could not hold back his tears. When dinner was served, they were seated in the order of their ages, from oldest to youngest, which made the brothers stare at each other in astonishment. Joseph saw to it that all were served generously from his own table, but to Benjamin he sent five times as much to eat as he did any other. What do you reckon he did with it all? This was the beginning of a new life for the twelve brothers, Joseph and Benjamin, and their ten half brothers.

Mrs. Mayo's Puzzle No. 4

1. What was the occupation of the Israelites while they were in bondage in Egypt?
2. Was Jacob young or old when he went to Egypt?
3. What is the leading word in Matt. 5:3-11?
4. What did Jacob do when he met Pharaoh?
5. In what time of life does Solomon say we must remember our Creator?

May 2, 1935.

Union Church, Miss.

Dear Mrs. Lipsey:

These are my answers to Mrs. Mayo's puzzle No. 13:

1. Nurse, Ex. 2:9.
2. Amoz, Isaiah 1:1.
3. Nineveh, Jonah 1:1.
4. Nebuchadnezzar, Dan. 3:19.
5. Isaac, Gen. 35:29.
6. Elijah, I Kings 17:6.

NANNIE.

Your friend,
Annie B. Short.

Star, Miss.,
April 30, 1935.

Dear Mrs. Lipsey:

I am sending my Jeannie Lipsey Club No. 16 money for May. You asked was it an a or o in my little niece's name. It is Carolyn. We are going to have a singing at our church at Mt. Creek the second Sunday in May, Mother's Day, wish you could come down that day.

Lovingly,
Ernest.

Thank you so much, Ernest for Jeannie L. Club No. 16 dues. Also for the invitation to come to the singing, but I'm afraid I can't. Little Carolyn has a pretty name.

Wesson, Miss.,
April 28, 1934.

Dear Mrs. Lipsey:

The reason I have not been writing is because I forget to. When I saw Miriam writing it made me think about it.

Daddy caught a twenty pound motley cat a few days ago. Lots of the pieces didn't have any bones in them at all. Daddy caught him in Old Toias.

Miriam got strawberry juice all

over her dress yesterday. It looked like blood and mother thought she had hurt herself.

Yours truly,
H. Canoy Clark.

What a good thing it is you've got Miriam, isn't it, Canoy? And that was fine fish; I wonder how long it lasted. I'm glad Miriam wasn't hurt, and sorry mother was frightened; and who washed the dress?

Wesson, Miss.,
April 28, 1935.

Dearest Mrs. Lipsey:

I am late with April dues, but here I come at last. I enclose \$1.00 (one dollar) for Jeannie Lipsey Club No. 3. I did not get to be in the operetta because I was still sick. I am O.K. now. I have been taking codliver oil and am getting fat again. I think I shall go to see my Aunt Abbie who lives in the Delta.

Canoy will write and his dues are with mine.

Lovingly yours,
Miriam Clark.

P. S.—I was sick and didn't get to take any exams but my teacher (Miss Anding) double promoted me to the fifth grade from the third grade.

Well, Abbie Miriam, I certainly think the contents of your postscript is something to be proud of. I didn't know anybody could be "double promoted." I send you my congratulations. But you must stop being sick. I have been taking cod liver oil, too. Mine is very good, not greasy. Thank you for the dues of Jeannie L. Club No. 3. Tell Lura she must write soon.

Leland, Miss.,
April 30, 1935.

Dear Mrs. Lipsey:

We had a mission school at the church, and I went every night. Miss Virginia Witte was our teacher. We studied about China, Japan, Brazil, and Africa. The Juniors had the best crowd every night but Monday night.

I answered the puzzle number eleven and it was correct.

We had a holiday Friday because of the teachers' meeting in Jackson. We got out at one-thirty Thursday. I had a nice week-end.

I am enclosing \$2.00 dues for Jeannie Lipsey Club No. 9, for April.

Your friend,
Mary Adelyn Milam.

You certainly had a long week-end, my dear? Why didn't you tell us how you spent it? This doesn't mean I don't believe you had a nice one. I'm pleased the Juniors stood so high in attendance at the mission school. Accept our thanks for dues for Jeannie L. Club No. 9.

MRS. CLEO WILLIAMS

In the death of Mrs. Cleo Williams on April the 6th at the age of 86 our church at Moss Point lost a cultured consecrated Christian woman. Since the passing of her husband 20 years ago she has resided here with her son-in-law and daughter, Mr. and Mrs. K. W. Burnham. Her membership with us has been an inspiration to pastor and people through these years. Becoming a Christian early in life she joined the Baptist church and

ARE YOU RUNDOWN, AILING?



Read this: Mrs. O. Vincent of 19 New St., Natchez, Miss., remarked: "My husband was suffering with low vitality and he was wonderfully benefited by taking Dr. Pierce's Golden Medical Discovery."

New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice. Ask for our free booklet which describes the Invalids Hotel and gives all particulars of our work here.

was always a faithful worker. Having resided in both Laurel and Bogalusa in the early days of these cities she and her husband were active leaders in the organization of the first Sunday schools in these places. Through the years she was a reader of her state denominational paper and the mission journals and attended both state and Southern Baptist Conventions. She kept herself well versed on Baptist affairs. She was given to much prayer and Bible study. She was deeply interested in all departments of the work of her church and all the agencies and institutions of the denomination. She loved her pastors and proved herself their friend. In her personal life she possessed the charm and beauty that belongs to those who cultivate the Christian graces. Her life adorned the doctrines of God our Savior.

To her children, grandchildren and great grandchildren we extend sympathy and pray that they may follow her as she walked after her Lord,

Her pastor,
J. F. Brock.

B.T.U. ATTENDANCE MAY 5

Jackson, Calvary Baptist Church	82
Jackson, Davis Mem. Church	174
Jackson, Parkway Church	38
Columbus, First Church	175
Brookhaven, First Church	50
Laurel, West Laurel Church	176
Laurel, First Church	148
Laurel, 2nd Avenue Church	96
West Point, First Church	117
Springfield Baptist Church (Scott Co.)	75

Mrs. Jackson: "Yo' lazy loafer. S'pose I was took sick and couldn't do washings, how would you live?"

Mr. Jackson: "Ah never thought ob dat, honey. Ah'll hustle 'round tomorrow and git some health insurance on you."—Montreal Star.

The Baptist Clarion

A Bible Teaching, Gospel Preaching Character Building Magazine

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Fulton, Miss.

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"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

"The young meandered before he ette was Army at was an a teen; Cha nineteen, va; Napo sagacious ty-seven; thetreasu



J. H. M. Pres. D.

ties, each Attala, L Oktibbeha Each of organized in U. and d ions in e reached i way thro organization 100% wit State B. meeting a 1, we wil special co ing mater hope it w tending th THERE. J.

It is re pecting to Training June 1st t reservation request are to en order that many to you can oblige us. expecting church, an Nelson, M Miss.

Anot The two Hillman, Clinton a lodging to vention an college di 25c a me YOUR OY ELS, AN

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

Jackson, Miss.

For Your Scrapbook

"The world's heroes were chiefly young men with a purpose. Alexander conquered the known world before he was thirty-three; Lafayette was commander of the French Army at twenty-two; Washington was an adjutant-general at nineteen; Charles XII, of Eweden, at nineteen, gained the battle of Narva; Napoleon defeated the most sagacious of his opponents at twenty-seven; and Gladston was lord of the treasury at twenty-four."



J. H. MYRICK,
Pres. Dist. 6

District Six is making plans for the State Baptist Training Union Convention and we expect to have each association in the district represented with a goodly number. Our district is composed of seven counties, each forming an association—Attala, Leake, Neshoba, Noxubee, Oktibbeha, Choctaw and Winston. Each of these associations is organized into an Associational B. T. U. and doing good work. The unions in each association are being reached in a definite and helpful way through the associational organization. We are cooperating 100% with Secretary Wilds of the State B. T. U. At the convention, meeting at Clinton May 29—June 1, we will have a good exhibit. A special committee is busy gathering material for this exhibit. We hope it will be helpful to those attending the convention. MEET US THERE.

J. H. Myrick, President

SPECIAL NOTICE

It is requested of all those expecting to attend the State Baptist Training Union at Clinton May 29—June 1st to send in their names for reservation by May 20th. This is a request coming from those who are to entertain the convention in order that they may know just how many to plan to take care of. If you can do this it will greatly oblige us. Send numbers of those expecting to attend from your church, and give sex, to Dr. D. M. Nelson, Mississippi College, Clinton, Miss.

Another Word Concerning Entertainment

The two colleges, Mississippi and Hillman, with other friends in Clinton are offering to give free lodging to all who attend the convention and take their meals in the college dining room. The meals are 25c a meal. YOU WILL BRING YOUR OWN BED LINEN, TOWELS, AND OTHER NECESSARY

TOILET ARTICLES. The colleges are not equipped to furnish these.

Just a Half a Dollar

The registration fee at the convention is fifty cents, just a half dollar. This helps pay the expenses of advertising the convention, and taking care of expenses of our out-of-state speakers. Other states have a one dollar registration fee. All will be asked to register and pay this fee regardless of the length of time you spend at the convention.

The A.D. Degree to be Conferred at the Convention

The A.D. (Absolutely Dependable) degree will be conferred upon all who have served for five years as leader or director, who attend the convention. We have many faithful leaders who have continuously struck by the job for five and more years. We want to recognize these during the sessions of the convention. We hope if you are in this class you can be present and receive the degree.

Some Will Not See

There will be thousands of Mississippi Baptists who will not see these lines about our convention, and who will not know all of these facts and suggestions unless YOU pass them on to them. Will you therefore see that every union in your church has these items of convention interest given to them next Sunday night! Thank you for doing this.

Next Week!

Next week's Record will carry the convention program. Do not fail to see it and read it carefully. You will be surprised to see what a great program is awaiting you May 29—June 1st at Clinton. The first session is 7:07 Wednesday evening, May 29th. We close with breakfast after a Morning Watch and Consecration Service Saturday morning, June 1st.

Introducing Two New Directors

We are happy to add to our list of B. T. U. directors Miss Rhoda Todd, newly elected director of Salem church in Covington County. Miss Todd succeeds Mr. J. R. Rogers who has moved from the county, and Mr. Arthur Street Treadway who has recently been elected to the office of director of the Deer Creek Associational B. T. U. succeeding Miss Ruth Ham who has been out of the association for this school year. We commend these to their constituency, and welcome them into the ranks.

Puckett B. T. U. Does Extension Work

Under their director the Puckett B. T. U. went to Galilee church in Rankin County recently in the inter-

est of organizing. The Seniors gave a helpful program. The Juniors gave a sword drill and the Intermediates gave the play "The Ups and Downs of an Intermediate B. Y. P. U." The results were good. This is good work and reacts favorably on the union serving.

THE COUNTRY CHURCH Lost—and Found, We Trust.

A gray, neglected church house stands,
A presence hoar that love commands,
Upon a lonely, ragged hill
Beyond the creek beside the mill.

There was a time when neighbors came
In crowds along the wooded lane
To pray and sing and praise their Lord,
With hearts, perhaps, in sweet accord.

The rich and poor and old and young
From far and near with busy tongue
Were won't to go on meetin' day
Their vows to make and visits pay.

Of recent years the country church
Is left to flounder in the lurch:—
The younger folks are college bred,
And have the city in their head.

The leaders all to city go
To have a part in gala show;
They flutter toward the city lights
Like candle flies in August nights.

To city church they sometimes stray—
When nothing novel holds the sway;
The massive church's fretted stones
Confound the country in their bones.

The empty worship feeds them not,
And pious worship's soon forgot;
As passive creatures pleasures seek,
To stronger sports they soon will sneak.

The dapper preacher has his rate
By past-rate grand and sal'ry great;
But pious mind and thinking brain
Become a nauseous bore and pain

If Christ or Paul in pulpit stood
To preach the truth for common good,
Their card-house plans and politics
Would quickly be in awful fix.

The country church that love commands,
A lonely fane, neglected stands;
Some paint and roof and panes of glass
Respect would claim as people pass.

The sacred spot of days gone by
Again must be of value high;
For men to country life return,
As money now — there's none to burn.

If preachers love the souls of men,
From sin to Christ their lives to win,
In sacrifice the poor and blind
Let all the shepherds seek and find.

A sal'ry fat in ample sum
Is shucks and chaff and slop and scum,
Unless 'tis used to save the lost,
And not for ease to meet the cost.

A farmer's godly gratitude
For loving service kindly shewed
By toiling pastor leading 'right
Is better far than tinsels bright.

For happy home and loving friends,
The richest blessings heaven sends,
Preach the Word beside the road,
And carry well the pastor's load.

The sheep to tend, the lambs to feed—
The Lord would have His shepherds heed;
The pastor first of all must be,
As Christ, from greed forever free.

—Mark Lowry.

Silver Creek, Miss.

S. S. ATTENDANCE MAY 5, 1935

Jackson, First Church	1,003
Jackson, Calvary Church	909
Jackson, Grif. Mem. Church	690
Jackson, Davis Mem. Church	368
Jackson, Parkway Church	239
Jackson, Northside Church	88
Columbus, First Church	603
Brookhaven, First Church	718
Hattiesburg, First Church	656
Columbia, First Church	537
Laurel, First Church	589
Laurel, West Laurel Church	567
Laurel, 2nd Avenue Church	331
Laurel, Wausau Church	92
Pine Grove Baptist Church (Jones Co.)	75
Mt. Oral Baptist Church (Jones Co.)	99
Taylorville Baptist Church	85
Sharon Baptist Church (Jones Co.)	76
West Point, First Church	269
Magee Baptist Church	276
Springfield Baptist Church	
Bude Baptist Church	108
Bude Baptist Church (April 28)	110

CAMP SAPPHIRE

A safe place for boys ages 8 to 16. Approved by N. C. State Board of Health, Pioneer camp of the Carolinas. Popular for 22 years, under same management. Christian, non-sectarian. Altitude 2300 ft. Reasonable rates. Write for booklet.

W. McK. Fetzer, Director, Brevard, N. C.

Study the Ministry of Healing

during May. Special articles on the subject and suggestive programs are to be found in the Sunday School Builder, the Teacher, Royal Service, World Comrades, Windows of Y.W.A., the Intermediate Counselor and other such periodicals; or you may get literature by addressing the

SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent
New Orleans, La.

"UNTO THE LEAST"

By Louis J. Bristow, Supt.

She was old, poor, and very plainly dressed. Her story was a pitiful one of hardship, sorrow, sickness and want. She was a widow, living with her only son. He had a sick wife and two children; and had not been steadily employed for more than four years. The wife, never strong, had been in bed "off-and-on" for two years; and the doctor had said she would not become better, but rather worse, unless and until there was a surgical operation. She had been to Charity Hospital twice, and each time had shared a three-foot hospital bed with another patient—which is a common experience in Charity Hospital in this city. Recovery in such conditions was well-nigh impossible. Would the Baptist Hospital admit her—free? The family were Methodists, members of Parker Memorial Church, and Pastor Mond would confirm her story and vouch for the family's poverty and need (which later he did).

So the woman came, and her condition was found to be bad, tragically bad. She was given the services of one of the most skillful surgeons in these parts, and that character of hospital nursing care for which the Southern Baptist Hospital is justly famed; and in due time she recovered and returned to her home.

Never in my more than twenty years of hospital experience have I seen more intelligently appreciative people, or those who were more grateful to God for the Baptist contribution to the ministry of healing as is represented by this Hospital here in New Orleans. I am sure if the reader hereof could see as I see such cases he would himself be grateful to our Heavenly Father that he has had part in this ministry of mercy to the needy. For Jesus said that service to such as these is a service to Him.

New Orleans, La.

But three steps to Heaven—out of self; into Christ, into glory.—C.

That students of the Baptist Bible Institute have enrolled from every state of the Southern Convention territory, many of the states of the Northern Convention and several foreign lands is widely known. It is not, however, so well known that the Institute has extended its ministry to cover nearly the same territory by means of its correspondence courses.

From Phoenix, Arizona, to Virginia and West Virginia, and from Hillsboro, Kansas, and points in Indiana and Illinois to Florida, students are at present taking work in this department. They represent a variety of occupations — school teachers, housekeepers, office workers, business men, preachers, mail carriers, and one is a Negro laborer.

Some of the correspondence students have taken up work in the regular class work as offered at New Orleans and several others contemplate doing the same. The Institute will be glad to furnish information regarding this branch of its work, if you will write to 1220 Washington Avenue, New Orleans, Louisiana.

—BR—
FLORA BAPTIST CHURCH
W. A. McComb, Pastor

—O—
The Flora church is rejoicing over receiving five new members recently. The church is also thankful that they have reduced their bonded indebtedness, since October of last year, \$1,050.00.

Four years ago, early in the depression, the bonded indebtedness of the church was \$3,700.00. Today it is \$600.00 and the church is planning to pay this off during this year, 1935.

All current expenses are paid to date and the church has made some very needed repairs, all of which are paid for.

The Lottie Moon and Annie Armstrong offerings this year were 25% increase over last year. The cooperative offerings for missions and benevolence are on the percentage plan and vary only when current expenses vary.

The church has a commodious new brick meeting house with a three story brick Sunday school annex, and splendid pastor's home, all located on an acre lot in the heart of the town with plenty of parking space. When the present indebtedness of \$600.00 is paid off, the church hopes to adopt the Bible injunction, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:8.

The church is hoping also to be able to do much more for missions and evangelism, for soul-winning is the prime objective of a New Testament church.

The church faces the future humbly, thankfully, prayerfully and sends fraternal greetings to the brotherhood.

April 18, 1935.

—BR—
BOGUE CHITTO

—O—
I am sending you some news items from Bogue Chitto. I leave it with you whether or not they ought to be published. If you see fit to use them you may use them in any form you want to.

Ordinations

Last fall the Bogue Chitto Baptist Church of Bogue Chitto, Miss., set aside brother Jewell Golman to the full work of the ministry. He now has several churches in Lincoln and Franklin Counties and is doing a fine work for the Lord. The ordination council was composed of brethren Crittendon, Sproles, Price and Canzoneri. Brother Crittendon preached the ordination sermon.

Do you lack PEP?
Are you all in, tired and run down?
WINTERSMITH'S TONIC
Will rid you of
MALARIA
and build you up. Used for 65 years for Chills, Fever, Malaria and
A General Tonic
50c and \$1.00 At All Druggists

In March the Bogue Chitto church ordained Leslie Bolian, F. S. Fortenberry, Fred Brister, and Pink Walker as deacons. These are splendid young men dedicated to the work of the Lord through the church and the denomination.

At this writing I am leading the singing in a two weeks' meeting with the Drew church. Brother J. H. Kyzar, the pastor, is doing the preaching.

Yours in service,
Joe Canzoneri.

—BR—
The Pine Grove Baptist Church reports that seventeen members of the Senior B. Y. P. U., and seven Intermediate members enjoyed a very profitable study course last week. Rev. Nix, Carriere Baptist Church, taught the Senior class. They studied "Growing a Church." Miss Katherine Seal taught "Messengers of Light" to the Intermediates. One hundred per cent of each class took the test. Refreshments were served immediately afterwards. Although our B. Y. P. U. has few members, we feel confident that these few are getting valuable training under the leadership of our director, Mr. G. W. Hall. We have hopes of our union growing.

—BR—
The worst victim of a lie is the liar himself.—C.

For TIRED EYES

Use Dickey's Old Reliable Eye Wash; soothes, cleanses, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. - - - Bristol, Va.

CAPUDINE
CONQUERS Headache
When you take Capudine welcome relief and relaxation come in just a few minutes. No long waiting—no upset stomach. Use Capudine Liquid or Capudine Brand Tablets. Both are free from narcotics.

ON MOTHERS DAY, REMEMBER MOTHER AND BAPTIST ORPHANS
THE BAPTIST STATE CONVENTION SET
Sunday, May 12, or Mothers Day
AS

"SPECIAL ORPHANAGE DAY"**COMMITTEE:**

Pastor, Sunday School Superintendent, W. M. U. President, B. Y. P. U. Director, Orphanage Representative, and Church Clerk.

DUTIES: In the name or in the memory of your Mother, render a bit of service for these motherless children by giving every Baptist a chance to donate to the Home on Mothers' Day.

B. S.

B. S. U. On Monday, U. county weekly meeting was called. We were ready which e-writer business pastor of a very in-

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MISSISS

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B. S. U. Department

B. S. U. Meeting of S. T. C.

On Monday, April 30th the B. S. U. council met for the regular weekly meeting. After the meeting was called to order, the minutes were read and the roll called to which each officer answered with a written report. There was a short business session, then Dr. Johnston, pastor of Fifth Avenue Church, led a very inspiring devotional.

Miss Webb, the B. S. U. council's sponsor, gave a very interesting and comforting talk as to the privileges as well as the duties of a council member. The meeting was dismissed with a prayer by Miss Rhodes.

We are happy to have on our campus over 200 new students about half of which are Baptists. We anticipate a great increase in the membership of our religious organizations on the campus.

MISSISSIPPI MEN READY FOR SERVICE

Following is a list of the Mississippians who are receiving degrees from the Southern Seminary at Louisville this spring.

Those receiving the Th.M. degree: Jack Bridges, H. L. Eddleman, G. H. Gay, R. E. Lee, M. D. Morton, J. L. Sullivan, W. O. Vaught, Jr.

Those receiving the Th.B. degree: E. M. Carpenter, C. M. Day, B. D. Hardin, N. H. Roberts, J. W. Sturdivant.

During the Seminary Conference, March 11 to 15, it was our pleasure to see most of these men, our fellow Mississippians, and many of them expressed a desire to return to Mississippi, the Lord willing, to cast their lot. We believe they are as fine a group as can be found; well equipped, consecrated, and well able to render valuable service in the Master's vineyard.

If there is a church in need of a pastor, we believe that such a church would do well to give the Lord a chance to return these Mississippians, who have spent years in preparation, to Mississippi. Mississippi needs them, and these fine men are simply waiting the leadership of the Holy Spirit as to where they shall begin definitely their labor.

Any inquiry may be addressed to them personally; to Dr. J. McKee Adams, all of Louisville, c/o S. B. T. Seminary; or either of us. May the Holy Spirit soon give them their field of service, and if it's His will, may it be in Mississippi.

Webb Brame, President
J. H. Kyzar, Secretary,
Southern Seminary Alumni
Association.

Knicker: "It's wonderful, but I had a deaf uncle who was arrested and the judge gave him his hearing the next morning."

Bocker: "That's nothing. I once had a blind aunt who walked into a lumber yard and sawdust."—Punch Bowl.

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WHAT JOY and pleasure, when you can serve tempting refreshments to unexpected guests, without worry or fuss. This and many other thrills can be yours when you become QUEEN OF YOUR HOME and modernize with ELECTRIC REFRIGERATION. The convenience, economy, food preservation, and general satisfaction of electric refrigeration, will combine to make your purchase of a modern electric refrigerator a lifetime investment in health and happiness for you and your family.



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YOHOMIA—the empire within the walls of your home.



RECOVERY OR FURTHER REFORM?

Authentic Statement by
Roger W. Babson

Babson Says Coalition Government Our Salvation

Jacksonville, Fla., April 12, 1935.
—The "Brain Trust" made a vital mistake in the spring of 1933. Two main lines of action were open to the administration at that time—one, recovery; and the other, reform. The administration rode into Washington on a platform of recovery and its first few acts were along recovery lines. It was these first measures which gave the New Deal its tremendous popularity. Since then, however, the administration has turned completely around and nearly every major bill proposed has been a reform, rather than a recovery, measure.

Is New Deal Unconstitutional?

For the past two years we have almost constantly had debates on reform and social legislation. Recovery has been only an incidental. At the end of two years in office, the administration finds the relief rolls at an all-time-high! the public debt increased \$7,000,000,000; the cost of food up thirty-three per cent; and prosperity still "around the corner." In every community today the New Deal is going under the magnifying glass. Not only the wisdom of its methods but the soundness of its fundamental principles is being questioned. Taxpayers are waking up to the fact that we are paying a terrific price for reform.

Most serious of all is the stone-wall which the New Deal is running up against in the courts. Test cases on New Deal legislation are finally reaching the Supreme Court. Two major decisions have been handed down in the last two months. In one the government was soundly beaten;—in the other it was scolded and criticized. Recently the government raised the white flag on an NRA test case which was coming before the high court. Furthermore,

in three or four court decisions, important New Deal legislation has recently been declared unconstitutional. Informed people everywhere are actually wondering whether the whole New Deal is not illegal.

Administration Has Reform Obsession

As the New Deal enters its third year we find it rapidly losing momentum. In spite of the President's happy smile, his legislative program is not going so well. For the first time in three sessions, Congress refuses to rubber stamp legislative measures. The tremendous and unwieldy democratic majority has finally begun to get out of hand. Senators and Congressmen are being flooded with letters from their constituents violently protesting against further reform legislation at this time. The truth of the matter is that the whole nation is sick of reform and now wants recovery. The New Deal has come to a fork in the road and must decide which path it will now take.

Congress has now been in session for more than 3 months and has not yet given the country its opinion on the following all-important measures: (1) Continuation of the NRA, (2) extension of the AAA, and (3) regulation of transportation companies. Congress must pass upon these three urgent questions before it can adjourn. Yet the administration forces Congress to mix in with consideration of the above vital issues such radical measures as inflation, payment of the bonus, creation of a new banking system, destruction of public utilities, and a nation-wide program of social pensions. I believe in reforms and I urged them in 1929; but we have had enough of them now for a while. We can carry anything too far.

New Deal Guilty of Class Baiting

My chief criticism of the administration is the fact that it has set in motion dangerous and even suicidal forces. It has undermined people's morale; it has taught politicians to spend recklessly; it has en-

couraged workers to strike; it has destroyed confidence in thrift and all investments; it has upheld the doctrine of producing less and wasting more. Worst of all, it has made the worker believe that his interests are different from the interests of his employer. The splitup of our nation into any type of separate groups is socially wicked and economically wrong. Everyone is a wage earner and everyone is a capitalist and the interest of one is the interest of the other.

The country is today fertile soil for the seeds of discontent sown by radicals and demagogues. In 1932, the "Forgotten Man" put his faith in the New Deal. Three years later, with the relief rolls choked, with the cost of food rising daily, and with business still twenty-one per cent below normal, this same "Forgotten Man" is wondering who, besides the politicians, have benefited from the New Deal. I only have to point to the huge volume of mail which Huey Long receives daily and to the millions who signed the Townsend petitions to bear out my point that the "Forgotten Man" is looking for a new leader. And remember, our modern demagogues have the powerful weapon of the radio by which they can reach millions of listeners at once—a situation which never before existed.

Coalition Government Saved England

The plain fact is that statesmanship has collapsed today as did the

banking system in 1932 and 1933. The same cut-throat methods are now being used by politicians as were used by Wall Street in the 20's. The plain truth is that the farmers, the unemployed, the veterans, organized labor, and state officials are taking the Federal Treasury "for a ride." Both Republicans and Democrats are making cowardly and unpatriotic speeches. The Democrats have completely forgotten Thomas Jefferson, while the Republicans have turned from rugged individualism to rugged collectivism. But we need not resort to Fascism to clean up the mess.

The simplest and quickest way to save ourselves is for the conservatives of both major parties to form a coalition government. President Roosevelt could be the candidate on such a coalition ticket with a Republican, such as Knox, for vice-president and with a conservative cabinet agreed upon in advance. If this plan is not workable, then the Republican party should nominate a conservative Democrat such as Senator Glass or former budget director Douglas for President. This would unite conservative Democrats with Republicans until the present mess is cleaned up. The first major move of this party should be immediate steps toward balancing the budget and curtailment of useless and evil public spending!

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5:00am	12:00pm	5:20pm	12:30am	Meridian	4:15am	7:15am	1:00pm	7:30pm
11:50am		10:30pm	5:30am	Birmingham	10:30pm		7:30am	1:15pm
6:45pm		5:45am	1:00pm	Atlanta	1:30pm		11:59pm	8:00am

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Memphis, Tennessee, May 14-17

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In cooperation with the Illinois Central and Gulf Mobile and Northern Railroads we offer free round-trip tickets for sending in subscriptions at the yearly rate of \$1.50. Four, six and eight month subscriptions count proportionately. Opposite each town is the number of yearly subscriptions required for the free ticket. Send us the number of subscriptions, naming the station from which you wish the ticket and a round-trip ticket will be mailed you.

Town	No. Subs.	Town	No. Subs.	Town	No. Subs.	Town	No. Subs.
Ackerman	14	Fayette	22	Louisville	15	Richton	26
Bay St. Louis	32	Foxworth	31	McLain	28	Rolling Fork	15
Bay Springs	22	Georgetown	27	Magnolia	24	Rosedale	10
Batesville	5	Grenada	8	Mathiston	12	Sardis	4
Beaumont	27	Greenville	12	Marks	6	Sebastopol	18
Belzoni	18	Greenwood	12	Mendenhall	20	Senatobia	3
Brookhaven	22	Hattiesburg	25	Meridian	20	Starkville	15
Burnside	17	Hazlehurst	20	Monticello	29	Sumner	8
Cleveland	11	Hernando	2	Natchez	23	Tunica	4
Carrollton	12	Houlka	9	Newton	20	Union	18
Canton	15	Houston	10	Noxapater	16	Vaiden	11
Clarksdale	7	Jackson	17	Oxford	12	Vicksburg	18
Collins	23	Kosciusko	14	Philadelphia	17	Walnut Grove	18
Columbia	24	Laurel	24	Pontotoc	8	Wiggins	28
Decatur	19	Lexington	15	Port Gibson	20	Winona	10
Forest	20	Lucedale	30	Raymond	19	Yazoo City	16

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